Nevada Historical Society

PAPERS

VOL. 1

1913-1916

California
Western
Americana

Santa Clara
County
Free Library

REFERENCE

5816

fS979.3 Nevada state historical
N49p society.
1 ...Papers [v.1] 1913-16.

233897

CWA Col. – Ref. Reserve

CALIFORNIA - WESTERN AMERICANA

Santa Clara County Free Library

This book may be kept 14 days.
A fine of 5 cents per day will be charged on books kept overtime.
No books will be issued to persons in arrears for fines.
Books must not be loaned by the borrower.

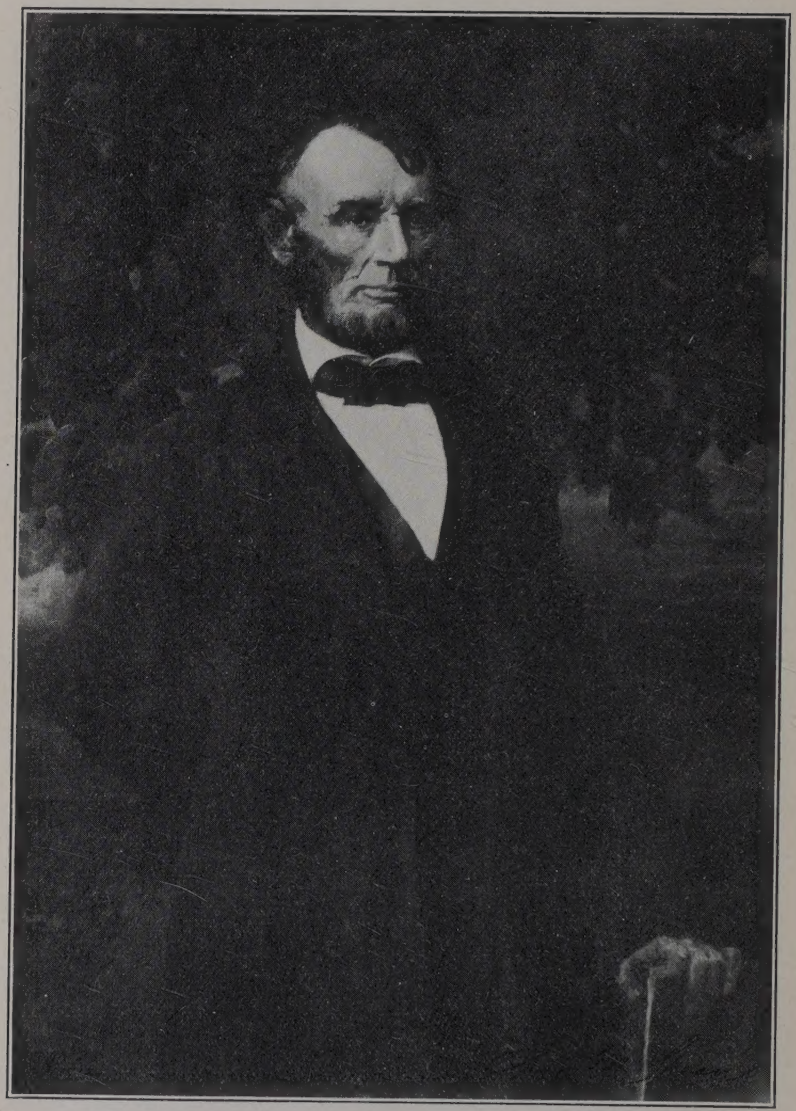
Careful usage of books is expected, and any soiling, injury, or loss is to be paid for by the borrower.

Central Research

Santa Clara County Free Library
San Jose, Calif.

CUPERTINO PUBLIC LIBRARY

NEVADA
HISTORICAL SOCIETY
PAPERS
1913 – 1916



Nevada's Portrait of Her Godfather, Abraham Lincoln

NEVADA HISTORICAL SOCIETY PAPERS

1913–1916

CARSON CITY, NEVADA
STATE PRINTING OFFICE : : : JOE FARNSWORTH, SUPERINTENDENT
1917

Santa Clara County Free Library
San Jose, Calif.
233897

SANTA CLARA COUNTY LIBRARY
3 3305 00147 7656

TYPOGRAPHICAL
UNION
LABEL
WASHOE

N49p
1

CONTENTS

PAGE

List of Illustrations 7

Historical Papers, edited by the Secretary:

The Semicentennial Celebration of Nevada Statehood, by Jeanne Elizabeth Wier:

Introduction 9

The Pageant 13

The Costume Ball 56

The Pioneer Luncheon and Organization of a Pioneer Society 57

The Sunday evening patriotic services: address by R. L. Fulton, "Nevada, Historic and Prehistoric"; address by George Wharton James, "Nevada in History and Prophecy" 68

Semicentennial article: Mementos of Nevada's Olden Days and the Work of the Nevada Historical Society as Reviewed in Nevada's Semicentennial Year, by Jeanne Elizabeth Wier 82

Flag-Raising and Tree-Planting at the Nevada Historical Society Building, June 10, 1913 94

The Flag on Mount Davidson 97

Virginia City, by Joseph T. Goodman 99

Mark Twain's Relation to Nevada and to the West, by Jeanne Elizabeth Wier 99

Julia: A Medley of the Comstock Mines 104

A Faithful Account of the Last Indian Uprising in Nevada, by Fannie Mayer Bangs 105

The Oak and the Vine, by Rollin M. Daggett 111

Special Legislation in Nevada as Illustrated by the Laws of 1913, by Clara Smith Beatty 111

Meditation, by Mrs. Edward D. Boyle 124

The Artistic Idea as Expressed by Early Nevada Authors, by Jessie Hylton 125

Religious Development in Nevada, by Alice Frances Trout 143

Manuscripts of Nevada Pioneers as found in the Bancroft Library, University of California:

The First in Nevada, by H. S. Beatie 168

Indian Fighting in Nevada, by Samuel S. Buckland 171

Nevada Biography, by William M. Cradlebaugh 174

Lake Tahoe, by A. H. Hawley 176

Carson Valley, by Wm. Jennings 178

Founders of Carson City, by Jacob Klein 183

Nevada Pioneers, by Samuel A. Nevers 185

Mormon Station, by Col. John Reese 186

Utah Desperadoes, by H. Van Sickle 190

Fourth of July Address by Judge C. C. Goodwin, at Carson City, 1915 193

In Memoriam—Dr. Joseph Edward Stubbs 203

In Memoriam—Allen Bragg 205

In Memoriam—Mrs. Mary S. Doten 206

Santa Clara County Free Library
San Jose, Calif.
233897

Santa Clara County Free Library
San José, Calif.

LIST OF ILLUSTRATIONS

PAGE

Nevada's Portrait of Her Godfather, Abraham Lincoln ..... Frontispiece
Governor Blasdel, 1864—Governor Oddie, 1914 (portraits) 12
The Mackay Athletic Field 14
The Grand-Stand at the Mackay Athletic Field 15
The Grand-Stand, Bleachers, and Banks of Amphitheater at the Mackay Athletic Field 16
Nevada State Flag 20
University Women Dancing 21
America in 1646 23
Spanish Court in Summer Pageant 24
Spanish Court in Fall Pageant 25
English Court in Summer Pageant 26
Map—Spanish Settlements in California 28
Kit Carson and Fremont (portraits) 29
Map—California and New Mexico 29
Map—Mexican Cession 31
Map—The Territory of Utah, 1850 32
Mormon Station 33
The "601" 34
Hank Monk and Snowshoe Thompson 35
Comstock Discovering Silver 36
Old Virginia at his Rocker 37
Naming Virginia City 37
Capt. Storey and Capt. Winnemucca (portraits) 38
Territorial Seal 39
Reuel Colt Gridley (portrait) 41
Pictures of Reuel Colt Gridley and the Sanitary Sack of Flour 42
Monument of Gridley at Stockton, Cal. 43
Map—Nevada in 1864 44
First Supreme Court Judges of Nevada 45
Mayor and Board of Aldermen, Virginia City, 1865 (portraits) 46
Forty-two-foot wheel, Virginia City, 1870 47
Map—Sutro Tunnel 49
Pioneer's Ten Commandments 50
Goldfield, 1905 51
Dug-Out Houses at Goldfield 52
Prospector at Rawhide 52
Reno High School Building 53
The Mackay School of Mines at the University of Nevada 54
"Bound for the Land of Washoe" 65
University Women Practicing for Pageant 72
The Capitol at Carson City and Governor Boyle (portrait) 74
Dynamo Room at Virginia City 78
Map—Washoe 79
Entrance to Sutro Tunnel 80
Transportation on the Desert 82
Glenbrook Bay, Lake Tahoe, Nevada 86
Nevada Historical Society Building 87
Interior of Historical Society Building 88
Indian Baby from Guano Cave 90
Mark Twain Gun and Pipe 90
A Home-Made Bicycle 90
Theater Bill of 1862 91
The Original "Old Glory Flag" 94
Raising the Flag on Mount Davidson 98
Mark Twain's Cabin at Aurora 103
Mark Twain's Cabin at Unionville 103
Mrs. Orion Clemens (portrait) 104
Fort Halleck and its officers 106
The Three Culprits 108
A Soldier at Fort Halleck in the Early Days (portrait) 109
Rollin M. Daggett (portrait) 110
Mrs. Edward D. Boyle (portrait) 124
The Princess Sarah Winnemucca (portrait) 127

PAGE
Job's Peak 131
The Humboldt River 135
Mrs. John W. Mackay (portrait) 137
Treasure City paper, 1869 145
Bishops Whittaker and Robinson (portraits) 150
Ruins at Hamilton 151
Y. M. C. A. Building at Reno 161
Interior Mormon Church at Panaca 163
How Mining Camps Are Moved 166
Little Stone Schoolhouse at Carson City 184
Mrs. Governor Blasdel (portrait) 185
The Twelfth Nevada Senate (1885) 195
Dr. Joseph Edward Stubbs (portrait) 202
Mrs. Mary S. Doten (portrait) 207

THE SEMICENTENNIAL CELEBRATION OF NEVADA STATEHOOD

JEANNE ELIZABETH WIER

On the last day of the month of October, 1864, the State of Nevada was admitted to the Union. The semicentennial of that event was celebrated in Reno under the auspices of the Nevada Historical Society by appropriate exercises on October 29, 30, 31, and November 1, 1914. In preparation for the event a self-constituted committee consisting of Mayor F. J. Shair, Mr. E. F. Lunsford, Mr. F. R. Pargellis, Mr. H. F. Alciatore, Prof. S. C. Feemster, Mr. and Mrs. W. M. Gottwaldt, Supt. B. D. Billinghurst, Dr. W. W. Hess, Mrs. M. L. Golden, Dr. R. Adams, Mr. R. L. Fulton, and Miss Jeanne Elizabeth Wier worked out the program and arranged for its rendition.

The features selected for the celebration were a historical pageant, a pageant ball, a pioneer luncheon, public school exercises and a Sunday evening patriotic service. Later the University football game with the Barbarians, Saturday afternoon, and the Shriners' entertainment at the Majestic Theater, Friday and Saturday evenings, were included in the celebration. Both of these events had been previously scheduled for those dates and hence occupied the best places on Admission Day, October 31, and Admission Day eve, October 30, to the exclusion of the truly patriotic part of the program. The historical pageant was thereby forced to take Thursday afternoon, the 29th, for its date, while the Pioneer luncheon fell on Friday.

Subcommittees were appointed as follows:

Mr. Pargellis—Use of Mackay Field and suspension of college exercises on Pageant Day.

Mr. Gottwaldt—Governor's proclamation of celebration; Elks and Commercial Club open house; railroad rates.

Mayor Shair—Securing cooperation from City Council.

Supt. Billinghurst—Half holiday for public schools Pageant Day and privilege of absence for necessary rehearsals.

Mrs. Golden—Participation of Century Club in celebration.

Mr. Hess—Cooperation of ministerial association.

Judge Seeds, A. A. Codd, W. M. Gottwaldt, E. F. Lunsford, Homer Mooney, R. L. Fulton—Committee on mailing list and publicity.

Mr. Alciatore and Mr. Feemster—Pioneer luncheon committee.

Dr. R. Adams, Mrs. M. L. Golden, and Mr. F. M. Lee—Pioneer organization.

Mrs. M. L. Golden—Costume ball.

Pageant Committees:

Seat Sale—Mr. Wm. Cann, Prof. N. E. Wilson, Mr. S. W. Porteous.
Soldiers—Mayor F. J. Shair, Pres. A. W. Hendrick, Mr. A. W. Cahlan.
Music—Prof. John Villi.
Lighting—Prof. J. G. Scrugham.
Scenery—Mr. Glenn Hurst.

Special railroad rates were granted for the occasion by the Southern

Pacific Railroad. The following invitation was sent out to Pioneers and the press of the State also kindly extended the invitation:

> The State of Nevada
> The Nevada Historical Society
> *and*
> The City of Reno
> *Cordially invite you to attend the*
> Semicentennial Celebration of
> Nevada Statehood
> *and the home gathering of Nevada's former citizens to be held in Reno, Nevada, October twenty-ninth, thirtieth, thirty-first, and November first, nineteen hundred and fourteen*

Many regrets were received from those unable to attend, of which we print a few herewith:

253 Broadway, New York.
October 21, 1914.

My Dear Miss Wier: It was a great pleasure to hear from you again, and I wish it were possible for me to accept your kind and very tempting invitation to be present for the Semicentennial Celebration at the end of the month. I would have liked nothing better.

These are busy days for the telegraph man with a war of such magnitude, but I hope later on to see my way clear to paying the University a visit, in which I am and always shall be deeply interested.

I am Yours faithfully,

Clarence H. Mackay.

1605 Baker Street, San Francisco, Cal.
October 27, 1914.

Dear Miss Wier: Thank you for the invitation to attend your ceremonies in Reno on October 29, which reached me promptly from New York City in eight days' time, my old address still being able to find me. I was a little girl in Aurora, Esmeralda County, when the torchlight procession celebrating the great day for Nevada passed up the canyon by my father's toll-gate, on its way to town. I expected to be allowed to march too, with my brothers and father. But my mother asked who would keep the lights in the windows for their return and cheer them as they passed by, if the women and the little girls all marched, too? So I dried my tears and kept the candles burning and learned to cheer that night when the men passed by. And, though I cast a ballot today, I think my mother was right. I attended the first public school in Reno. My father was D. H. Haskell, who laid out the town for the C. P. R. R. as land agent.

Very truly yours,

Ella Sterling Mighels.

Carson City, Nevada, October 15, 1914.

Miss J. E. Wier, *Reno, Nevada.*

Dear Madam: I see by the Journal your request to obtain names of the old Pioneers of Nevada or their children, and, as I am one of the Pioneer children of Carson City, I thought I would write you. When Nevada was admitted to Statehood I was a little shaver three years of age. There was a celebration and I was dressed to represent Uncle Sam and placed on a large dry-goods

box on the grounds where the Capitol building now stands. Three large bonfires were lighted in the evening and the soldiers from Camp Nye west of Carson City marched down the street. The celebration ended with a dance in my mother's house.

I would like attend the celebration in Reno, but, as I suffered the amputation of a limb last March, it is impossible to do so. My half-brother, Jas. D. Moss, was born in Carson City 51 years ago and is still a resident of this city. John Little of Carson City is the oldest pioneer; Robert Fulstone comes next, having come here in 1862. Henry Keyser and James Gardner are also pioneers, Gardner claiming to be the first white child born in Carson City.

Respectfully,

W. T. KING.

OAKLAND, CAL., October 29, 1914.

MISS J. E. WIER, *Reno, Nevada.*

MY DEAR MISS WIER: Pleased to acknowledge receipt of invitation to attend the semicentennial celebration of Nevada's Statehood, and it would certainly give me a great deal of pleasure could I be present, but it is impossible for me to attend.

I trust that the celebration will be a great success and I appreciate the courtesy of having received an invitation from the State that is so dear to me.

Yours very truly,

C. B. ZABRISKIE.

Mrs. Idah Meacham Strowbridge sent with her regrets the following poem by Elwyn Irving Hoffman:

THE VISIONS OF THE TRAIL

BY ELWYN IRVING HOFFMAN

Across the Desert, parched and hot, the brown trails wind away
To where—remote—the ranges tower, and purple shadows play.
And by each one of all these trails wait Death, and Thirst, and Pain;
For many men will go, and go; though few come home again.

The cactus, grim and ghostly, points its finger to the sky
As though forewarned of tragedy, and how men gasp and die.
The gray sand folds, and then refolds, its silent, drifting sheet,
As if to cover bones that bleach beneath the desert heat.

And yet the long brown trails remain, nor ever fade away;
Year after year, by boot and hoof, ground deeply there to stay.
And in the heat-glare hanging o'er their windings through the sand
Fair Visions rise—and fade—and rise, and lure with beck'ning hand.

And so men follow, year by year, these Visions of the Trail
With hearts as steadfast as was his who sought the Holy Grail;
And, year by year, they pay the price; yet staunchly hold their way
To find the Dream that hides beyond where purple shadows play!

On October 27 Governor Oddie issued the following proclamation:

STATE OF NEVADA

EXECUTIVE DEPARTMENT

A Proclamation by the Governor proclaiming Saturday, October 31, 1914, the semicentennial anniversary of the admission of Nevada into the Union, as a public holiday.

WHEREAS, On the 31st day of October, 1864, the State of Nevada was admitted to the Union by proclamation of Abraham Lincoln, President of the United States; and

WHEREAS, On such day the people of Nevada assumed the burden of Statehood in order, among other purposes, to insure the three-fourths vote of the States of the Union necessary to secure the adoption of the amendment to the Constitution abolishing slavery; and

WHEREAS, Saturday, the 31st day of October, 1914, will be the fiftieth anniversary of that most momentous event in the history of this State:

Now, therefore, I, Tasker L. Oddie, Governor of the State of Nevada, by the authority in me vested, hereby proclaim Saturday, October 31, 1914, a public holiday to be observed throughout the State by the cessation of all public business and to be devoted to public exercises commemorative of that great historical event and the illustrious character, national and state, of those who participated in the admission of Nevada into the Union.

I further recommend that such anniversary be signalized by the organization of a Society of Nevada Pioneers to enroll the names and biographies of the pioneer citizens of this State, and that all records and matters appertaining thereto be kept for the use and inspection of the public in the archives of the Nevada Historical Society.

Gov. Blasdel—1869 **Gov. Oddie—1914**

In Witness Whereof, I have hereunto set my hand and caused to be affixed the Great Seal of the State of Nevada. Done at Carson City, this 27th day of October, in the year of our Lord, 1914.

TASKER L. ODDIE, *Governor.*

By the Governor: GEORGE BRODIGAN, *Secretary of State.*

By J. W. LEGATE, *Deputy Secretary.*

RESOLUTION No. 270

It is hereby resolved by the City Council of the City of Reno, at its regular meeting held this 12th day of October, A. D. 1914, that the citizens of this city be, and they are hereby, invited and requested to participate in the semicentennial celebration of the admission of Nevada into the United States of America, to be held under the auspices of the Nevada Historical Society, at the University of Nevada, on the dates of October 29, 30, and 31, 1914.

Passed and adopted by the following vote of the City Councilmen, to wit:
Ayes—Councilmen Frank, Steffes, Frisch, Nelson, Twaddle.
Nays—None. Absent—None.
Approved this 12th day of October, 1914.

F. J. SHAIR, *Mayor.*

Attest: J. R. PARRY, *City Clerk.*

The program as finally arranged by the Committee of the Whole, was as follows:

PROGRAM OF THE
SEMICENTENNIAL CELEBRATION OF NEVADA STATEHOOD, 1914

THURSDAY, OCTOBER 29

In the afternoon: Pageant of Nevada History on the Mackay Athletic Field at 1:30 o'clock.

In the evening: Costume Ball, 8:30 o'clock.

FRIDAY, OCTOBER 30

At noon: Luncheon for Pioneers and their friends, followed by early day reminiscences and the organization of a Nevada Pioneer Society, auxiliary to the Nevada Historical Society.

In the afternoon: Nevada Day exercises in the Public Schools. Open house and reception at the Elks' Home. Open house at the Reno Commercial Club.

In the evening: Shriners' entertainment at the Majectic Theater.

SATURDAY, OCTOBER 31

In the morning: Exhibition of the original "Old Glory" flag and recital of its history by the daughter of the man who christened it, at the Nevada Historical Building at 10 o'clock. Open house at Y. M. C. A. after 9:30 o'clock.

In the afternoon: Football game, Barbarians vs. University of Nevada, Mackay Athletic Field.

In the evening: Shriners' entertainment at the Majestic Theater, patriotic selections.

SUNDAY, NOVEMBER 1

Union services of a patriotic nature by all the religious organizations in the city at a place to be designated later.

It was carried out very nearly as advertised. An account of the chief historical events follows in chronological order:

THE PAGEANT OF NEVADA HISTORY IN CELEBRATION OF THE SEMICENTENNIAL OF NEVADA STATEHOOD

THE PAGENT DIRECTION

Author and Manager of Pageant—Miss Jeanne Elizabeth Wier.
Assistant Manager—Miss Estelle Prouty.
Dramatic Director—Mr. C. F. Durand.
Musical Director—Mr. C. F. Durand.
In charge of chorus—Mr. John Villa.
Piano Accompanist—Miss Nan Coon.
Soloists—Mrs. E. F. Lunsford; Messrs. J. B. O'Sullivan, August Frohlich, Ray Penry, and Jos. Enos.
Band Music furnished by the Sparks, Stewart Indian School, and University Bands.
Sparks band directed by Rev. Goodsell.
University band directed by Major Dorsey.
Bugler—Mr. Philip Krall.
Director of Dances—Miss Elsie Sameth; Mrs. N. E. Wilson, Director of Minuet.
Director of Costumes—Mrs. M. B. Cushman of San Francisco.
Director of Stage Setting—Mr. Glen Hurst.
Designer of banners representing seals and maps—Miss Jessie Hylton.
In charge of Megaphone—Rev. Harry Sheldon and F. R. Pargellis.
Scene Shifter—Mr. E. F. Faber.
Property Men—Messrs. E. F. Faber and L. Smither.

THE HISTORY OF THE NEVADA PAGEANT

The pageant of Nevada history presents in dramatic form the history of this State from the Spanish period of the government of New Spain to the present time. It is a series of living moving pictures in which the romantic past is relieved. For some years the Nevada Historical Society officers have had in mind the giving of such a pageant in the semicentennial year. But nothing had been accomplished toward the writing or other organization of the work. Therefore when Reno arranged for a July carnival in the summer of 1914 and a few weeks previous to the event invited the Historical Society to give its pageant, very hurried and inadequate preparations were made. The play was given at night on the Mackay Athletic Field at the University of Nevada. This field is a natural amphitheater and has a splendid grand-stand on the south side, the training quarters being located on the north

The Mackay Athletic Field, showing training quarters at right

side of the field. Here, as well as in the University gymnasium, dressing rooms were provided. The athletic field is a large grass plot with a wide cinder track around the outer circumference. Across the middle of this field extending from east to west a bank of pine trees, brought from the Sierra for this occasion, were set up to form a background. An Indian Campoodie and a log cabin together with improved thrones completed the scenery. Myriads of electric lights among the trees gave the appearance of a veritable fairy land while huge searchlights, operated from the top of the grand-stand, lighted that part of the field which was used as a stage. Because of the wide stretch of cinder track which was not available for our use, but which intervened between the audience and the actors, the effect was chiefly dependent upon pantomime, dancing, and symbolic costuming. The latter was particularly good, having been worked out by a professional costumer. The dancing was

exquisite and unusually effective. Lantern slides and megaphone calls and banners were used in addition to printed programs to further interpret the scenes. One of the three largest audiences ever assembled in the State of Nevada witnessed the execution of the pageant. Not only the grand-stand but the banks of the amphitheater were packed with spectators, and on the rim beyond and above were hundreds of automobiles with late comers who could find no other place to view the spectacle.

Yet many of the townspeople and all the University members were absent from Reno on vacation trips. Many requests were made for a repetition of the pageant and it was therefore deemed wise in planning for the semicentennial celebration in Admission Day week to include the pageant in the program. The lateness of the season made advisable a daytime exhibition which necessitated considerable change in arrangements. This time the manager of the Majestic Theater, who is also a patriotic member of the Historical Society, undertook to arrange

The Grand-Stand at the Mackay Athletic Field

a stage setting by means of a huge theater curtain with pine trees at each end. This proved very effective. But the weather was inauspicious. All morning the sky was overcast and before the pageant was nearly over in the afternoon, a cold wind and rain set in which drove many of the spectators from their places. Yet both this and the previous rendition were pronounced successful. Both were brilliant spectacles and both betokened the growth of community spirit in the hundreds of participants from all classes and creeds. Many of the actors had either lived through the original of the scenes enacted or were descendants of these Pioneers who had. Thus was gained the realization that our growth as a State had been rapid as well as our birth a labored one. The strong vital feeling of relationship to the pioneer days is the greater because we of today can reach out and even touch those who made the early history of the Commonwealth. The pageant gave a vivid conception of our historical origin and of its significance. Still the greater emphasis was upon the building of the

State in its various communities and institutions and upon its relation to the National Government. It did not forget to show the vital modern forces of our life and growth, nor did it forget to look to the future in forecasting an even more self-reliant and socialized people in a more permanently prosperous physical state. Truly the pageant may be termed "a prayer of inspiration," for it points to a finer and more democratic life than we have yet known.

In the construction of the Nevada pageant, hurried and imperfect as it was, thought was had to historical accuracy. Wherever possible, real historical scenes of casual importance were enacted and sometimes the exact words were quoted. When dramatic effect necessitated a modification, the inaccuracy was corrected in the historical explanations. Symbolic scenes expressive of general conditions depicted the undramatic periods which were yet necessary to give the connection and perspective.

Grand-Stand, Bleachers, and Banks of Amphitheater at Mackay Athletic Field

Except in its local features this pageant lays no claim to originality, but is based upon previous ones too numerous to mention. Only so could it have been struck off in a breath, as it were, in the pressing hurried life of the frontier. If, through reliving the history of their State, the people of this community shall have revealed to them more clearly the significance of their past and come to glory in it, if they shall develop more deeply the idea of community betterment, if thereby they shall feel more strongly their debt to the country at large and experience a larger national pride, if thereby they shall be spurred to greater efforts to develop their natural and spiritual resources, the drama of the desert and of the camp will not have been in vain.[1]

[1]The pageant material is printed in detail with the hope that it may prove helpful to teachers and other community leaders in staging bits of Nevada history in various places in the State.

Unfortunately few pictures were taken of the pageant. The flashlights taken at the evening program were not wholly successful and the cloudy weather which prevailed during the daylight rendition in October prevented the taking of views at that time. The real historical illustrations which are used herewith may aid in revivifying the scenes.

Synopsis of Pageant

EPISODE I—Introduction

Scene I—Herald announces the pageant; Clio, Muse of History; Dance of Imagination.
Scene II—The Spanish Court and New Spain.
Scene III—English Court and New Spain.

EPISODE II—Discovery and Exploration

Scene I—Allegorical: The Struggle between the Spirit of the Desert and the Spirit of Civilization for control of Nevada.
Scene II—Primitive Indians and the Spanish Exploration and Missionary Work in Southern Nevada.
Scene III—American Trappers and Explorers: Kit Carson, Fremont, Walker, Donner Party.

EPISODE III—Early Settlement

Mexican Cession; Mormon Station; "Snowshoe Thompson"; Pony Express; Hank Monk and Horace Greeley; the "601" and Lucky Bill.

EPISODE IV—Pre-Statehood Period

Scene I—Discovery of the Comstock; Christening of Virginia; first telegraph, saw mill, grist mill.
Scene II—Indian War; Dance of Flaming Spirit of War.
Scene III—Territorial Government; Reception of Governor Nye, Orion Clemens and Mark Twain.
Scene IV—Civil War; Boys leave for war.
Scene V—Sanitary Commission Fund: Sale of Gridley sack of flour. Presentation of original sack of flour by Mrs. Josephine Gridley Wood and acceptance by Governor Oddie and President Chief Justice Talbot.
Scene VI—Return of Nevada boys from Civil War; Tribute to Civil War Veterans by Uncle Sam.

EPISODE V—Statehood

Columbia receives Nevada into the Union when the latter is presented by Abraham Lincoln: Nye and Stewart leave for Washington as first U. S. Senators from Nevada; ratification of the 13th Amendment; death of Lincoln.

EPISODE VI—"Bonanza Period"

Beginnings of Reno; First Railroad; Mining Excitement in Virginia City; The "Big Four"; Sutro Tunnel.

EPISODE VII—Allegorical—Period of Depression

Dance of Glooms: Spirit of Pageantry raises Nevada from depression; discovery of Tonopah and Goldfield; Stock Exchange.

EPISODE VIII—Present Condition and Outlook for Future

Scene I—Contribution of Nations as seen in Folk Dances; Mercury, God of Invention and Mining; Ceres, Goddess of Agriculture; Religion, Education and other activities.
Scene II—Spirit of Future Chooses between Nevada's resources: Water Power; Mines; Fields; Dance of the Future.
Scene III—Final Review of the Pageant by Columbia, Nevada, and Europe: Procession gathers around Spirit of Civilization; tribute to Pioneers; "America."

Program of Music

1. Band—Prelude and processional march.
2. Band—Spanish March.
3. Solo—Spanish National Song, Mr. Enos.
4. Band—English March.
5. Solo—"Drink to Me," Mr. August Frohlich.

6. Band and Chorus—Star-Spangled Banner.
7. Band—Rogues March.
8. Fiddler—Virginia Reel.
9. War March—University Band.
10. Band—"Old John Brown."
11. Band and Chorus—"Tenting on the Old Camp Ground."
12. Band and Chorus—"Columbia."
13. Solo—"My Own Nevada," Mrs. E. F. Lunsford.
14. Band—Funeral March.
15. Fiddler—"Old Dan Tucker."
16. "Hard Times Come Again No More," Mr. Ray Penry.
17. Solo—"Silver State," Mr. J. B. O'Sullivan.
18. Band—Chorus, Pageanteers and Audience: "America."

Program of Dances

1. Dance of Imagination—Fairies and Queen.
2. Spanish Court Dance—Attendants of Spanish Court.
3. English Court Dance—Minuet, Attendants of English Court.
4. Dance of Civilization—Spirit of Civilizaton.
5. Native Indian Dance—Primitive Indians.
6. Virginia Reel—Pioneers at Mormon Station.
7. Sword Dance—Flaming Spirit of War.
8. Old Dan Tucker—Pioneers at Virginia City.
9. Dance of the Glooms—The Glooms in Period of Depression.
10. Folk Dances—French, Scotch, Irish, Swedish, Danish and Dutch: representing contributions of nations to Nevada.

Episode I—Introduction

Scene I—General Procession

A general procession of all pageanteers across the field from right to left prepares the mind of the spectator for the rapid succession of scenes that follow and at the same time displays the magnificence and variety of the costumes of the various groups, from the gorgeous colors of the Spanish and English courts, the brilliant uniforms of the king's soldiers and the flaming Indian garments to the sober garb of the friars and the desert prospectors and settlers.

ORDER OF PROCESSION

Symbolic figure with State flag. Herald. Band. Clio. Banner, "'Muse of History." Chorus. Fairies. Banner, "Founding of New Spain." Soldiers (Spanish). Queen Isabella. Emperor Charles. Pages. Ladies in Waiting. Gentlemen in Waiting. Court dancers. Cortez and Indians.

Banner, "English Court receives treasures from New Spain." Soldiers (English). Queen Elizabeth. Sir Walter Raleigh. Pages. Ladies in Waiting. Gentlemen in Waiting. Court dancers. Sir Francis Drake with soldiers.

Banner, "Desert and Civilization." Spirit of Desert. Mountains. Forests. Rivers. Valleys. Spirit of Civilization.

Banner, "Native Nevadans." Indians.

Banner, "Spain in Southern Nevada." Spanish soldiers. Friars. Flag. Cross. Spanish soldiers. Indians. Banner, "Donner Party." Banner, "Trappers and Explorers." Fremont Party.

Banner, "Early Settlement." Banner, "Map Upper California in New Spain." Courier. Banner, "Map Mexican Cession." Banner, "Western Utah." "Banner, "Ragtown." Banner, "Mormon Station." Mormon Station People.

Snowshoe Thompson. Prairie Schooner. Pony Express. Hank Monk—Horace Greeley in stage coach. Lucky Bill and "601." Fiddler. Populace for Virginia Reel.

Banner, "Pre-Statehood Period." Banner, "Comstock." Miners. Banner, "Virginia." Old Virginia with bottle.

Banner, "Devil's Gate Toll Road." Telegraph. Saw Mill. Grist Mill. Gamblers. Comstock children, etc.

Banner, "Indian War." Flaming Spirit of War. Indians in War Costume. Soldiers. Chief Winnemucca.

Banner, "Territorial Government." Banner, "Territorial Seal." Stage coach with Governor Nye and party. Hay wagon.

Banner, "Civil War." Soldiers. Women with flag. Banner, "Sale of Gridley Sack of Flour." Band. Herrick with hat and cane. Small boy with flag. Gridley with flour. Two men with flags. Man with sponge. Man with broom. Populace. Banner, "$4,000 in Austin." Banner, "Army of Lord." Banner, "Gold Hill, etc." Banner, "$6,750 in Gold Hill." Banner, "Dayton, $1,847.50." Banner, "Pacific Coast, $63,000." Banner, "U. S., $275,000." Bartender. Auctioneer. Innkeeper.

Soldiers in battered condition. Veterans.

Banner, "Statehood." Banner, "Constitutional Convention of 1863." Banner, "Enabling Act, 1864." Banner, "Constitutional Convention of 1864." Banner, "Proclamation of Nevada Statehood." Banner, "Nevada State Seal." Columbia with attendants. Float with Nevada (Mrs. Lunsford) and Lincoln. Banner, "To Washington." Stewart and Nye. Banner, "Ratification of 13th Amendment. Goddess of Liberty. Lincoln and Slave.

Banner, "Bonanza Period." Banner, "Reno, End of Track." First Locomotive. Miners and Pioneers of Virginia City. Banner, "Belcher, $1,400." Banner, "Savage, $700." Banner, "Con. Virginia." "Big Four." Banner, "Sutro Tunnel." Pioneers gambling and dancing. Banner, "Demonetization of Silver." Banner, "Depression." The Glooms. Nevada. Spirit of Pageantry.

Banner, "Remonetization of Silver.' Banner, "Tonopah." Jim Butler and Burro. Banner, "Goldfield." Stock Exchange. Banner, "Present Outlook." Banner, "Contribution of Nations." Folk dancers. Mercury. Ceres and attendants. Floats from business houses. Float from churches. Emblem of fraternal orders. Banner, "Education." Kindergarten children. Fire of Knowledge. Alma Mater. Arts. Sciences. Float from Mining School. Float from Agricultural School. Men's Glee Club. Banner, "Spirit of Future." Spirit of Future. Dancers.

SCENE II—Herald and Band Announces Pageant

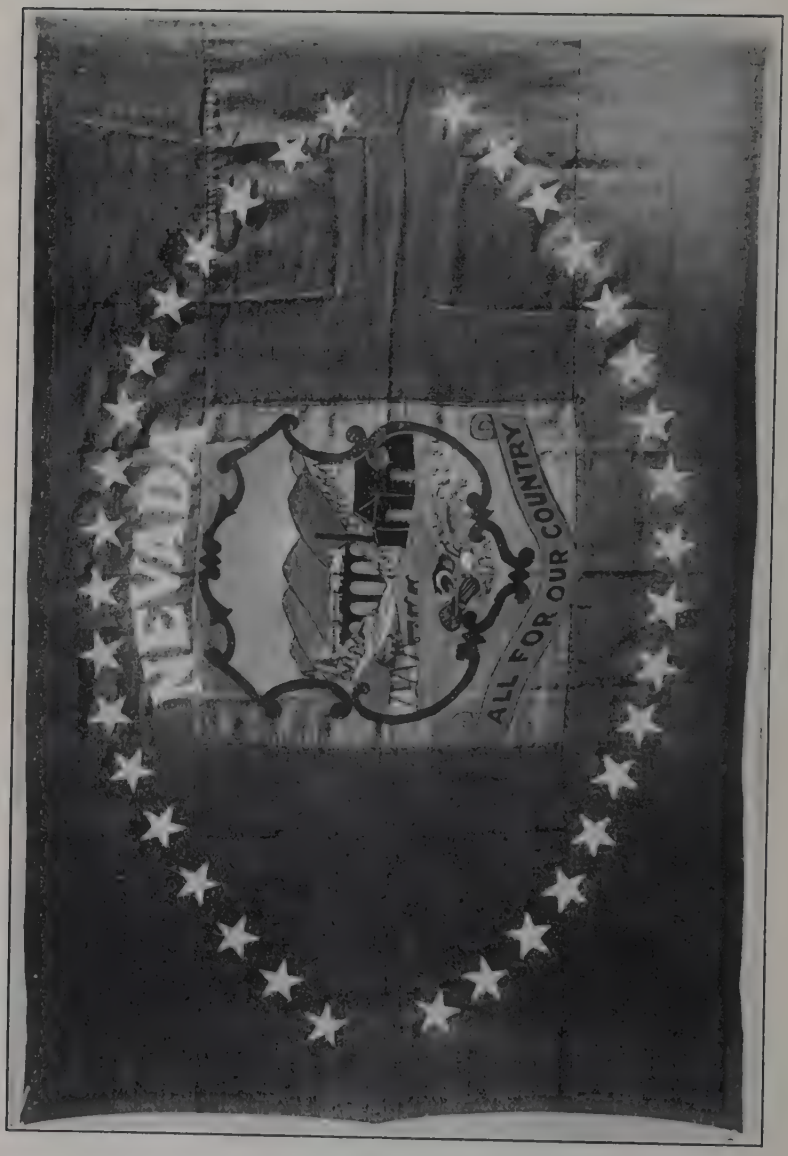
Cast of Characters:

Symbolic figure carrying state flag—Dr. R. Adams.
Herald—Mr. Leonesia.
Clio—Miss Marjorie Goodrich.
Attendant of Clio—Miss Maud Wallin.
Queen of Fairies—Miss Eleanor Turley.
Fairies — College women: The Misses Isabel Bertschy, Elsie Humphrey, Thelma Johnson, Dorothy Morrison, Claire Rulison, Gladys Ryder, Selma Sielaff, Dorris Taylor, Georgia Young, Ruth McKissick, Marjorie Cowgill, Ruth Miller.

The pageant opens with a symbolic figure bearing the state flag. A richly gowned herald, with bugle, rides onto the field on a horse with splendid trappings. He is followed by Clio, the muse of history, with her attendants, who bear an appropriate banner. Then comes the brass band playing and the chorus of singers. When they arrive at the center of the field the band music ceases, the herald blows his bugle and the following recitative is spoken:

Ye who would learn the glory of your past
And form a forecast of the things to be
Give heed to this, Nevada's trumpet blast,
And see her pictured life in pageantry.

The herald then rides from the field and the band and singers march to seats at left of field while Clio is escorted to her throne.



Nevada State Flag

University Women Dancing

The fairies dressed in gray and green with bright colored scarfs dart out in troops and having performed their Dance of Imagination disappear as silently as they came.

Scene III—Historical Setting—The Founding of New Spain in America

Historical Note—This scene is not historically accurate but gives in condensed form the conception of relationship of the Southwest to Spain in the Sixteenth Century. As a result of the work of Columbus, Americus Vespucius, Ojeda, Pinzon, Nicuesa, Ponce de Leon, Balboa, de Soto, Cortez, Magellan, Pizarro and others, all of Southern North America, Central America, and nearly all of Northern South America was held and governed by Spain in the time of Charles V. Cortez in 1521 conquered the Aztec Empire in Mexico. During the next three years he sent out expeditions to explore and occupy and colonize the territories both to the north and south of Mexico and thus brought under the dominion of New Spain a vast extent of country. In 1522 in recognition of his services he was made governor and captain-general of New Spain by Charles V. But jealous and disappointed officials gained the ear of the Emperor, impressing upon him the idea that Cortez was ambitious for an empire of his own. Owing to these machinations and intrigues, Cortez was forced to resign his offices and return to Spain in 1528 to exonerate himself before his sovereign. He resolved to strengthen himself and his story by the presentation of splendid gifts. He was received with wild demonstrations and great honors were heaped upon him at court. In July, 1529, he was given twenty-two towns in New Spain with vassals and lands and full jurisdiction, as well as the two palaces of Montezuma. The title of Marqués and the title and authority of Captain-General of New Spain and provinces and Coasts of the South Sea were also conferred upon him with power to appoint and remove lieutenants. This was, after all, small compensation for the great services and vast conquests made without cost to the Crown.

Columbus and Isabella were dead at the time of this scene. But it was because of them that New Spain now existed and was the leading Spanish colony in the Indies.

Cast of Characters:

Columbus—Mr. L. B. Fowler.
Queen Isabella—Mrs. F. M. Lee.
Emperor Charles—Judge Cole Harwood.
Cortez—Mr. Thomas E. Kepner.
Ladies in Waiting—Mrs. U. M. Slater, Mrs. Harry Gosse, Mrs. H. E. Reid, Mrs. A. E. Turner.
Gentlemen in Waiting—Messrs. S. Unsworth, Elwood Bane, J. Delaney.
Pages—Caryl Reid, Adele Clemons, Danny Senseney, Gwendolyn Wheeler.
Spanish Soldiers and Sailors—Messrs. Jos. Enos, H. Keating, E. J. Andrucetti, C. Dormio, W. J. Doering, C. B. Robb.
Indians—Mrs. C. F. Durand and native Indians.
Court Dancers—The Misses Damon, Elsie and Erma Herz, Hylton, Parry, Marzen, Shade, Games, Henry, La Ranger, Means, Reagan, Reilly, Sawyer, Sheldon, Tinney, Miller, and Mrs. Doane; Messrs. Engle, Lawrence and Oliver Layman, Organ, Rice, Axt, Butler, Ferris, Shannon, Smithers, Spooner, Tilton, Glass, Park, and Sanders.

This scene represents the Spanish sovereigns presenting a commission to Cortez.

A banner, "Founding of New Spain," announces the scene.[1] The band plays while Columbus and two sailors enter and ascend a small throne from which Columbus views the entire pageant.

Then appear four Spanish soldiers, escorting Queen Isabella in her gorgeous robes of white and purple and Emperor Charles in royal purple. They are accompanied by pages and ladies and gentlemen in waiting, who ascend the throne on the left center of the field. These are followed by court dancers. After the attendants have paid obeisance to royalty, Cortez, dressed in black and gold, enters with Indians in flowing plumage and gaudy ornaments.[2] They all bow low before the throne and Charles commands the soldiers to escort Cortez to his presence. While the Indians squat around the base of the throne, Cortez ascends and kneels at the feet of the Queen. Being commanded to arise he does so and with grace and dignity presents his Indians and other gifts consisting of curious plants and heavy coffers from the New World, and then describes the country and his achievements therein and presents a memorial

[1]Lantern Slide: "Columbus returning from New World."
[2]Lantern Slide: "Cortez presents Indians and gifts to the Queen and the Emperor."

America, 1646, Showing "New Spain."

The Spanish Court in Summer Pageant

containing details of the conquest.[1] Charles, who is greatly impressed by the story and gifts, commands Cortez to rise, and unrolling a commission as Captain-General he presents it to Cortez. A Spanish gentleman then sings the Spanish national song, after which the dancers execute the Spanish Court dance.

Spanish Court in Fall Pageant

SCENE IV—Historical Setting—The English Court and New Spain.

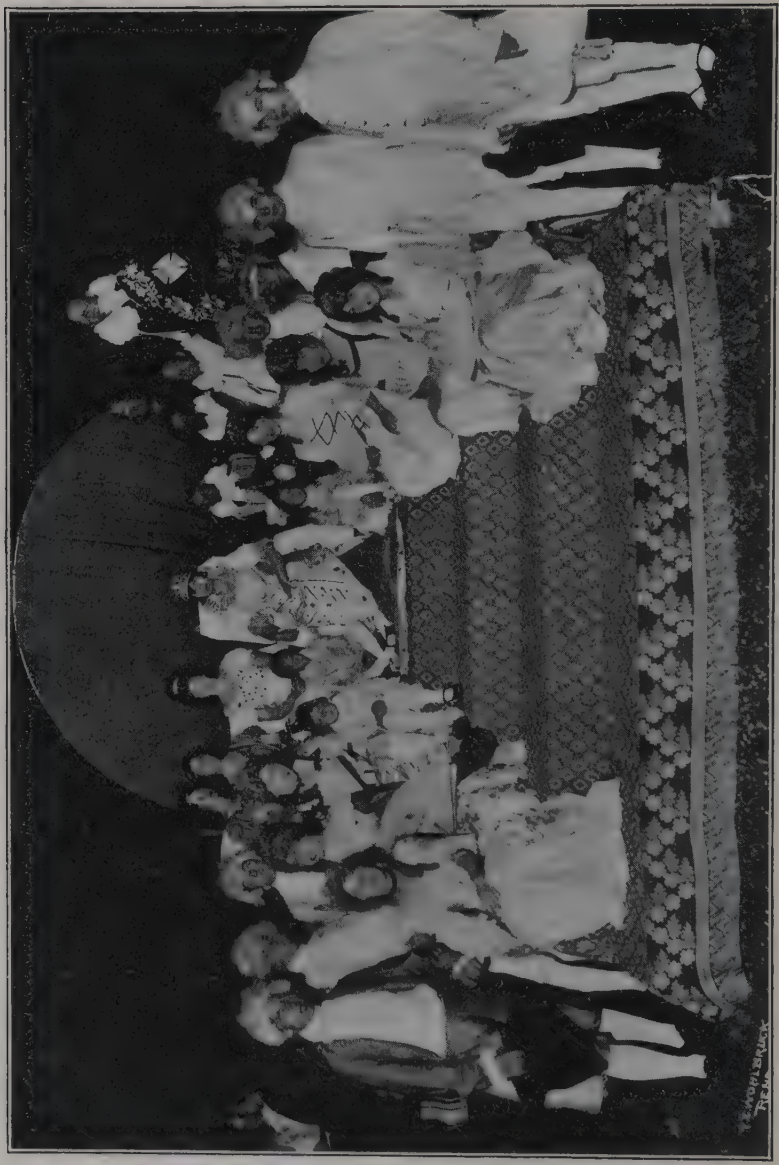
Historical Note—Although England always resented the Papal grant of the New World to Spain in 1493, she did not make bold to openly defy the monopoly thus established until the Elizabethan Era, when a sentiment of resistance was aroused because of the persecution of the Protestant Netherlands by Philip II. Francis Drake, the first of the English buccaneers, made several piratical voyages to Spanish coasts in 1570–1580, each time returning with much treasure. In the fourth expedition he sailed through the Straits of Magellan and looted the Spanish towns on the Pacific Coast of South America, finally capturing a richly laden galleon. Being afraid to return by the Straits he then proceeded in his ship, the Golden Hind, to the San Francisco coast where he planted the English flag and thence made his way eastward around India to England. He came heavily laden with gold, silver, and precious stones.

Cast of Characters:

Queen Elizabeth—Miss Tina Becker.
Sir Walter Raleigh—Mr. Ray Penry.
Sir Francis Drake—Mr. August Frohlich.
Pages—Laverne Means, Eleanor Trout.
Ladies in Waiting—The Misses Ivy Young, Aileen Gulling, Margaret Fulton, Ethel Winger, Mrs. M. C. Browder.
Gentlemen in Waiting—Messrs. Boughton, R. C. Nield, C. P. Lyons, Judge Lee Davis.
Soldiers—Messrs. J. P. O'Brien, James Kennedy, J. R. Plunkett, F. Byington.
Court Dancers—Mrs. N. E. Wilson and the Misses Milo Coffin, Vera Calhoun, Effie Mack, May Mack, Laverne Saviers, Gladys Hofer, and Georgia Young; Messrs. Fred Harvey, Claude Saviers, Jackson, Stansli, McKetchen, Matt Dromiack, Tom Goodrich, and Sydney Fowler.

The scene represents the English Court receiving the stolen treasures from New Spain.

[1]Lantern Slide: "Cortez made Captain-General of New Spain."



English Court in Summer Pageant

A banner, "English Court Receives Treasures from New Spain," announces the scene. The band plays while Queen Elizabeth in royal robes and diadem, and accompanied by Sir Walter Raleigh, her devoted admirer, preceded by soldiers and followed by pages and ladies and gentlemen in waiting, approaches and, after due ceremony, ascends the throne at right of field. Francis Drake, garbed in rich velvet and brocade, with his soldiers then comes upon the scene and, bowing low before Queen Elizabeth, places his gifts at her feet.[1] A Spanish ambassador comes from the Spanish Court to protest against her acceptance of the stolen treasures, but to no avail. He therefore sadly returns to the Spanish Court while Drake makes no effort to conceal his pleasure at the discomfiture of the Spanish nobleman.[2]. He then unbuckles his sword and, kneeling, presents it to the Queen who looks at it and slowly withdraws the sword from its scabbard and with it knights Francis[3] and commands him to rise[4] while the attendants applaud. The Court is then seated while Sir Francis sings a stanza of "Drink to me only with thine eyes" and the court dancers perform the minuet.

Episode II—Discovery and Exploration of Nevada

SCENE I—Allegorical; Natural Setting

Cast of Characters:

Spirit of the Desert—Mr. Chas. Bull.

Spirit of Civilization—Miss Helen Fulton.

Mountains and Forests, Rivers and Valleys—School children.

Mountains and Forests—Lyndall Adams, Margaret Arthur, Vivian Arthur, Helen Austin, Marie Campbell, Marcella Coots, Ernest Cobb, Nellie Cobb, Jack Cunningham, Opal Cunningham, Helen Drummond, Jessie Emery, Muriel Follin, Lois Frisbee, Nell Francis, Mildred Frisbee, Edna Frisch, George Holey, Marie Grubnau, Helen Hecox, Catherine Kistler, Lenore Nelson, Oscar Osman, George O'Brien, Jane O'Sullivan, Frances Rausch, Ruth Rothery, Catherine Schafer, Francis Shannon, Bertie Simpson, Genevieve Smith, Grace Staley, Agnes Lahr, George Whitehead, Dorothy Wittemar, Georgina Wolverton.

Rivers—Beatrice Brown, Vivian Brown, Thelma Ceander, Gertrude Clark, Frances Dietrich, Ruth Foster, Aileen Freeman, Ella Lewis, Ida Lewis, Olive Macaulay, Elsie Mitchell, Evelyn Nelson, Helen Organ, Helen Shaver, Ruth Shaver, Margaret Short, Marjory Webb, Isabel Webb, Elaine Welty.

Valleys—Hazel Bacon, Lulu Bingham, Magdaline Bertschy, Phyllis Brown, Emily Burke, Hallie Cheatham, Dorothy Cousins, Mary Erringer, Marjorie Goodwin, Dorothy Higgins, Ailleen Holmes, Velma Markwell, Freda Perrin, Aileen Pond, Eleanor Turley, Ruth Wartman.

The scene portrays the Desert wrestling with Civilization for possession of Nature in Nevada. A suitable banner and a crash of music from the band announces the coming of the Spirit of the Desert to wrestle with the Spirit of Civilization approaching from the East. The Spirit of the Desert is tall and powerful and rough in manner. His legs and arms and head are bare. His hair is long and shaggy, the color of the sagebrush in which he is clad. He comes sneaking onto the field and threatens with his huge sagebrush club the sprites who appear in the foreground. Some of these are dressed in dark-green robes and purple veils and represent Mountains. Others clad in brown and green and bearing branches of pine and oak impersonate the Forests, and still others draped in blue shot with white tell of the Rivers, while behind them appear the Valleys in light-green draperies with flower garlands. All these sprites bow before the desert, but the Mountains and Forests are defiant

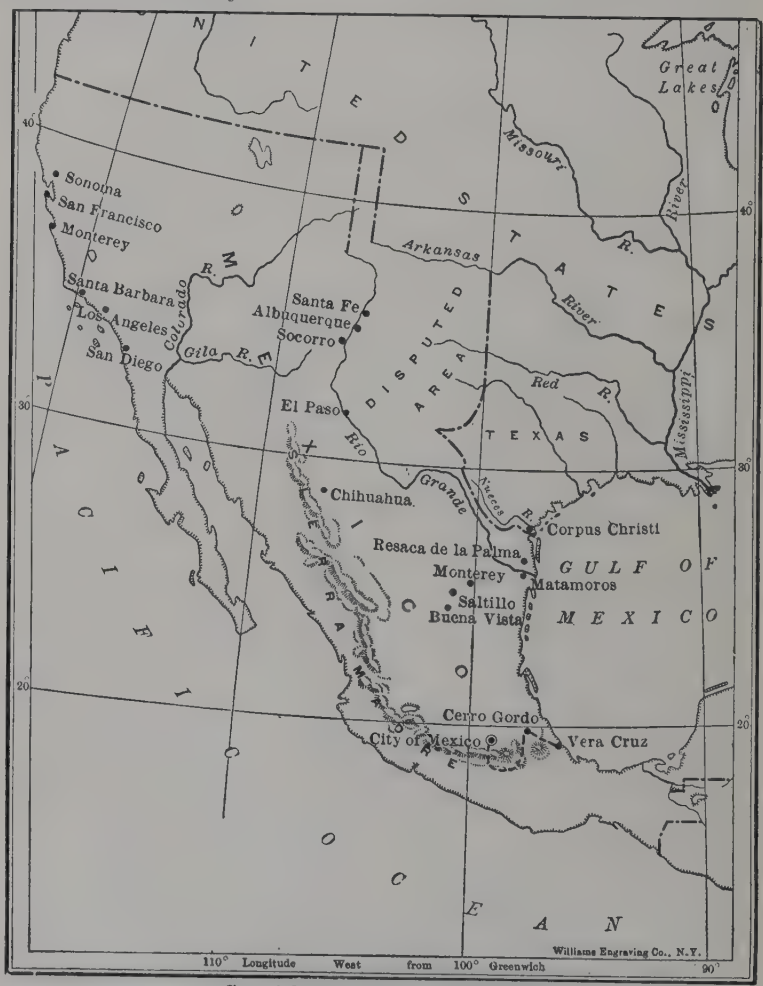
[1]Lantern Slide: "Drake returns in the Golden Hind from piratical voyage, having taken much treasure from the Spaniard which he presents to Queen Elizabeth. The Spanish ambassador protests in vain.

[2]Lantern Slide: Queen Elizabeth says: "Francis Drake, we entrusted a sword to thy keeping till we demanded it of thee again, We now command thee to deliver it up, in the manner in which thou didst receive it from our hands."

[3]Megaphone: "Knighting of Francis Drake."

[4]Megaphone: "Rise, Sir Francis Drake."

in spirit, whereas the Rivers and Valleys are humble supplicants. Thus is the Desert triumphant, but not for long. The Spirit of Civilization, garbed in shimmering white and gold, with a trumpet calls to the sprites who immediately start to their feet but again quickly fall before the threatening club of the Desert. Then ensues the contest for control of the Sprites. The Spirit of Civilization through the subtle influence of the fairy dance wins to her side the Rivers and Valleys, and the Desert by brute force holds the Mountains and Deserts for his own, but is compelled to retreat with them to the outskirts, while Civilization holds the center of the field and in turn welcomes the first human inhabitants to the country.



Spanish Settlements in California

SCENE II—The Pre-Spanish and Spanish Periods of Exploration and Occupation; Primitive Indians; Spanish Exploration and Missionary Work in Southern Nevada.

Historical Note—During the period of exploration and settlement by the Spanish in Northern Mexico and Lower California, exploring expeditions, organized in the hope of finding other rich cities in the country to the north, went from Mexico into Alta California and sometimes into Arizona, New Mexico, and beyond. At least a few of these expeditions passed through Southern

Nevada. Father Francisco Garces who was with Colonel Anza in 1775–6 did missionary work among Nevada Indians.

Cast of Characters:

Indians—Mrs. F. C. Durand, Miss Fannie Richardson, and real Indians led by Mr. Asbury and Mr. Walter Van Emmon and Capt. Bender.

Spanish Explorers and Friars—Knights of Columbus led by Mr. J. J. Burke: Messrs. J. Peters, R. H. Carmody, C. H. Leonesio, T. F. Banigan, J. J. Rernan, A. J. Mergen, D. J. Krayenbuhl, Jos. Enos, Frank Byington, Dr. E. J. Cunningham. (In the second pageant Messrs. S. C. Feemster and L. R. Bronson also assisted.)

This scene portrays the Spanish Friars converting Nevada Indians.

A banner "Native Nevadans" announces the scene. The Indians with bow and arrows skulk onto the field from both sides and through the trees at the back. After bringing down their game they build a fire near their campoodie and perform a native dance until interrupted by the sudden appearance of two richly dressed Spanish soldiers carrying the Spanish flag and followed by friars and still other soldiers. They are preceded by a courier carrying a banner "Spain in Southern Nevada." The Indians stealthily yet hurriedly retreat to

Kit Carson and Fremont

the trees and watch the intruders closely from afar. Their movements show suspicion and curiosity.

Meanwhile the soldiers and friars station a large bell in the center of the field and proceed to ring it, calling thus to the heathen to come and receive the faith of Jesus Christ. The Indians one by one creep forward enticed by gifts which are offered them by the friars who also exhibit rosaries. Having gained the confidence of the Indians one friar draws a redskin aside together with a Spanish soldier and signs to them to bring a large cross to the site of the bell. They quickly return with the cross which is now planted by the friar while all kneel. Then he raises the rosary and recites a prayer after which all rise and the soldiers plant the Spanish flag. All salute the flag and then march off the field, the soldiers and friars followed by the now subdued Indians.

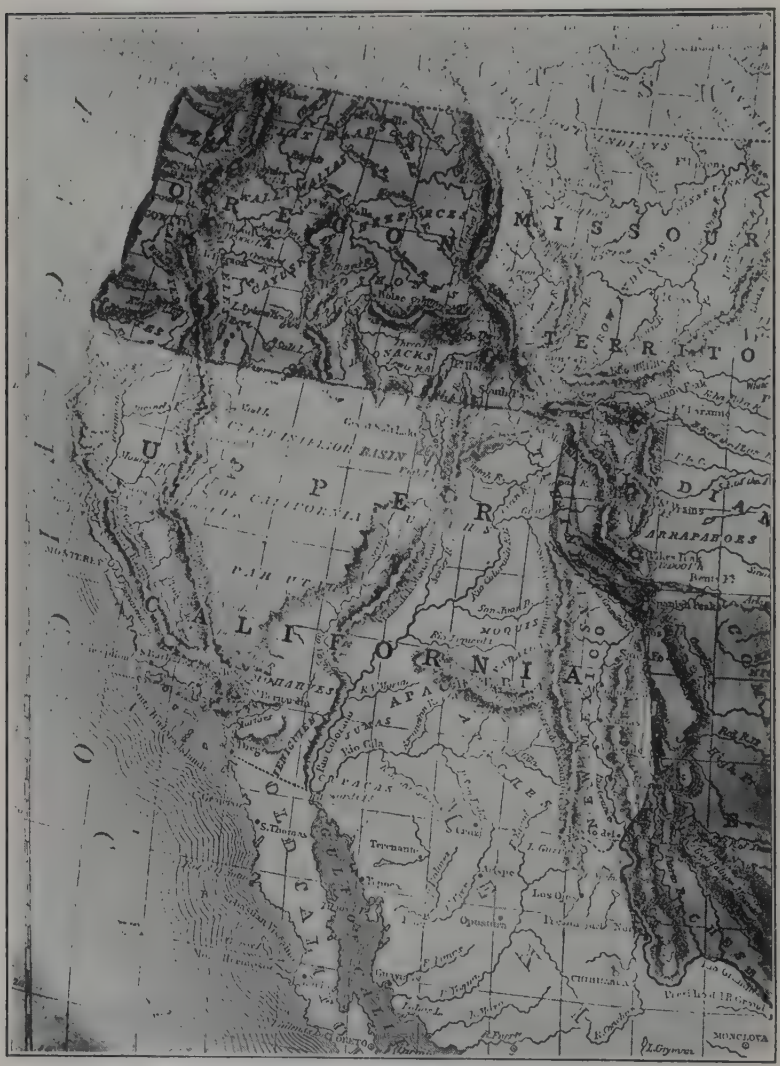
Scene III—American Trappers and Explorers: Fremont Party.

Historical Note—Beginning with the year 1825 fur trappers from the United States and Canada began to penetrate Nevada by way of the Humboldt River. In the early 30's Kit Carson was here as trapper, guide, and Indian fighter, and for him Carson River was named. When, therefore, the United States government in 1843 sent Col. Fremont to Oregon and the Great Basin on an exploring expedition Kit Carson was employed as a guide. The party came from Oregon over the Sierra in December, 1843, and followed down the east side of the mountains to Pyramid Lake, thence up the Truckee and across to the Carson and Walker rivers, and

finally found their way back into California and the Sacramento Valley in 1844. They had with them a small howitzer which was abandoned in the mountains near Markleeville.

Cast of Characters:

Kit Carson—Mr. Geo. I. James.
Fremont—Dr. J. E. Church, Jr.
Indians—Mr. Walter Van Emmon and others.
Trappers and Explorers—Messrs. Edwin Krall, Harry Skerry, Glen Engle, Phil Cowgill, Prin. Smith, and Rev. Harry Sheldon.



"California and New Mexico, including the present Nevada, thereby became territories of the Mexican Republic.'

The scene represents Fremont and his party searching for a pass into California in January, 1844.

A banner "Fremont Party" gives meaning to the pantomime. Fremont with a party of explorers comes on the field dragging a small cannon. They lead

their horses onto the field and hobble them, then proceed to build a camp-fire and cook a meal. After supper they roll up in their blankets for the night. Toward morning they are awakened by Indians, who, seeing the fire, come in from the woods in hope of securing presents of food and clothing. They bring with them a few pounds of pine nuts which Fremont purchases, thus giving these Americans their first knowledge of the nut food of the Washoes and Piutes. The Indians who are scantily clothed are offered presents of scarlet cloth if they will act as guides across the mountains, but after conferring together while they look at the offerings wistfully, they point to the snow on the mountains and draw their hands across their necks, and raise them above their heads to show the depth, thus signifying that it is impossible to get through. They sign to the white men to go to the southward over a lower range. One native

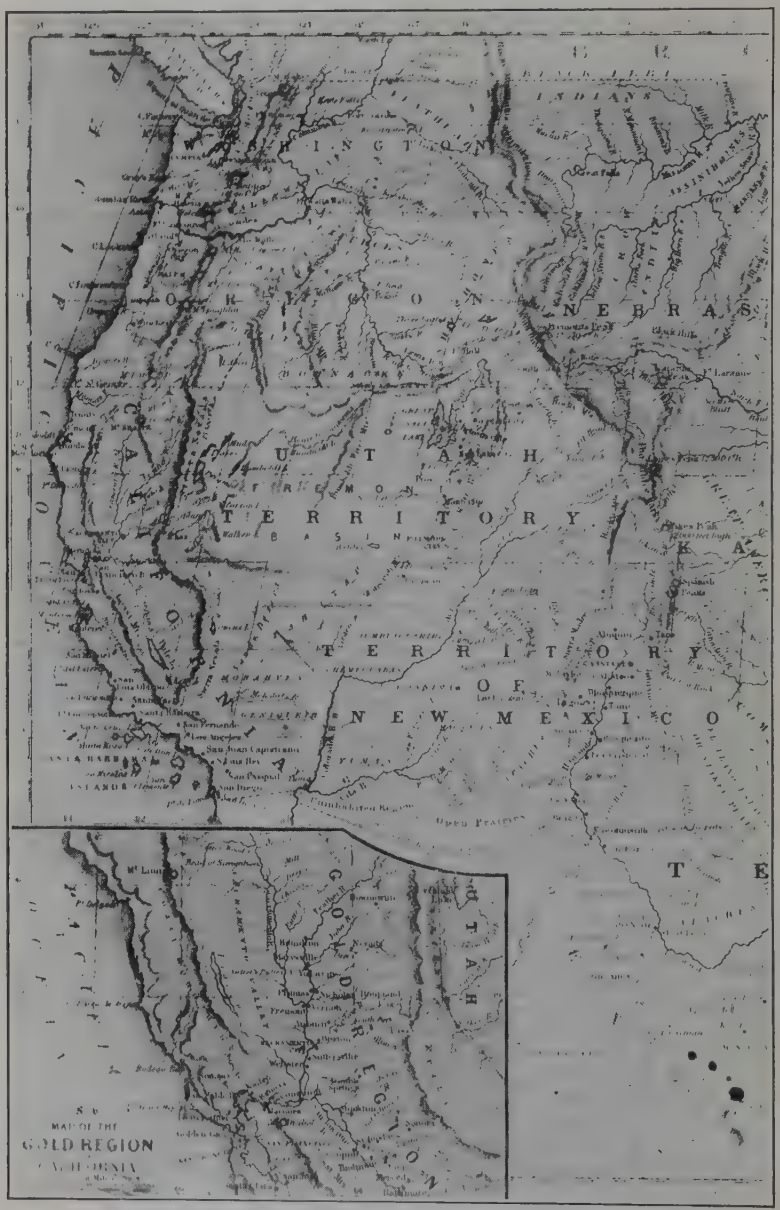
"Mexico ceded New Mexico and Upper California to the United States."

finally agrees to go with them. Kit Carson examines the feet of the horses now totally without shoes and badly cut by the ice and rocks. The howitzer is here abandoned and having made the best preparation possible under the circumstances, the party starts toward California. The Indian guide though shivering keeps the scarlet cloth tightly rolled to protect it from the wet. He soon forsakes the party and sneaks back to his fellows, who all now vanish from the field, while a banner calls to mind the ill-fated Donner party.

Episode III—Early Settlement

Historical Note—Through a series of revolutions terminating in 1821, Mexico became independent of Spain and soon thereafter was changed from an empire into a republic. California

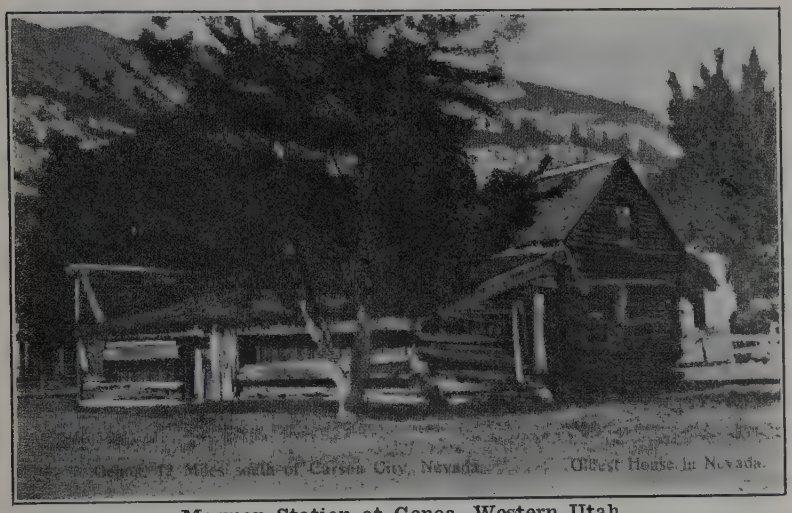
and New Mexico, including the present Nevada, thereby became territories of the Mexican Republic. At the close of the Mexican War in 1848, Mexico ceded New Mexico and California to the United States. The Compromise Act of 1850 organized the territory of Utah inclusive of the larger part of the present Nevada and Utah, about half of Colorado and smaller portions of several



"The Compromise Act of 1850 organized the Territory of Utah."

other States. Just previous to this addition to United States territory the Latter Day Saints had settled at Great Salt Lake. Offshoots from that settlement had started trading stations at favorable points in order to profit from the California travel by the plains route. One of these stations was situated at the base of the Sierra in Carson Valley, and was known as Mormon Station.

Here was located the first permanent house erected in Nevada and here, after the mines were opened up, came the prospectors to barter their gold dust for provisions. At first the mail was carried from Sacramento to Mormon Station on snowshoes by "Snowshoe Thompson" until this crude method of transportation was superseded by the pony express. Hank Monk was the veteran stage driver who took Horace Greeley in record time from Carson City to Placerville where Greeley was to deliver a lecture. On starting Greeley told Hank he was anxious to go through quickly. Hank cracked his whip and started at a terrible pace. The stage bounced up and down in such a way as to jolt the buttons off Greeley's coat, whereupon the latter cried out to Hank to go easy and Hank called back, "Keep your seat, Horace, and I'll get you there on time"—which he did. When the Mormons abandoned western Utah in 1856 the country was left practically without government, being attached to Great Salt Lake County for judicial purposes. While the remaining inhabitants were petitioning Congress for a territorial government, they were forced to handle the problem of crime as best they could. Finally Probate Judge Childs was sent to Mormon Station. The hanging of Lucky Bill is the most conspicuous event of the period. He was accused and convicted of cattle stealing and murder.



Mormon Station at Genoa, Western Utah

Cast of Characters:

Snowshoe Thompson—Dr. J. E. Church.
Hank Monk—Mr. Harry Gosse (Sen. H. W. Huskey in second pageant).
Horace Greeley—Judge Geo. Brown (Prof. Thompson in second pageant).
Lucky Bill—Chas. Eager.
Emigrants and Early Pioncers—Miss Echo Loder, Mr. Theodore Clark and family, Mrs. F. G. Hazlett, Miss Estelle Prouty, Mrs. W. D. Trout, Mrs. F. G. Patrick, Mr. and Mrs. Scott Jamison, Mr. Barnum and cowboys.

This scene depicts life in the first permanent settlement in Nevada.

A banner "Early Settlement" introduces the scene. A courier bearing an American flag rides in hot haste onto the field,[1] proclaiming that the Mexican War is ended and that Mexico has ceded Upper California[2] to the United States.[3] All lights are extinguished except the searchlight which covers the flag at front of field while the band plays "Star-Spangled Banner."

A banner inscribed "Western Utah" locates the small log cabin representing Mormon Station[4] in western Utah.[5] Another banner gives the name of Mormon Station. The cabin becomes visible at edge of trees. Snowshoe Thompson comes from the west on his skiis bringing mail from Sacramento to the innkeeper. Soon a prairie schooner from the east puts in an appearance, and by a circuitous route,

[1]Megaphone: "Mexican War ended: Mexico cedes Upper California to the United States."
[2]Lantern Slide: Map of Upper California.
[3]Lantern Slide: Map of Mexican Cession.
[4]Lantern Slide: Picture of Mormon Station.
[5]Lantern Slide: Map of Utah Territory.

comes around to the cabin door where some of its occupants alight, apparently intent on remaining, while others pursue their way to California with their cows and sheep, box of chickens, and cooking utensils loaded within and following on behind. As the Pioneers sit in the dooryard playing cards, prospectors come with gold dust to buy supplies at the Station. Then appears the first pony express rider[1] speeding like the wind on a splendid horse. As he comes crashing up to the Station two men hold a fresh impatient steed and the transfer of rider and mail bag is quickly made and away they fly out of sight in a twinkling. A little later Horace Greeley[2] comes in sight driven by Hank Monk in the old Placerville stage coach. Greeley is wildly shouting,[3] "Go easy, Hank, go easy," while the driver replies, "Keep your seat, Horace, I'll get you there on time." They soon disappear from sight. Next enter the "601" or Vigilance Committee of Virginia City and arrest the gambler "Lucky Bill' from the cabin.[4] As Bill is lassoed and thrown and dragged from the field the band plays the Rogues March. Then the Pioneers at the cabin dance the Virginia Reel and all disappear.

"The 601"—Reproduced from Dan de Quille's "Big Bonanza."

Episode IV—Pre-Statehood Period

Scene I—The Discovery and Settlement of the Comstock.

Historical Note—About thirty miles northeast of Mormon Station gold and silver were discovered on the slope of Mt. Davidson in the latter 50's. The richness of the deposits caused a fever of excitement and soon miners from California came in large numbers to secure claims. A town sprang up and was christened "Virginia City" by a drunken prospector who bore the nickname of "'Old Virginia."

Cast of Characters:

Old Virginia—Mr. Isaac Mathews.

Miners, Gamblers and Citizens—Mrs. A. M. Warren and other women; Messrs. Nichols, Herbert Tait, Tom Fitzgerald, Joe Hall, Scott Jamison, J. F. George, H. F. Alciatore, R. D. Hendricks, Profs. J. D. Layman and L. W. Hartman.

The scene is intended to portray the discovery of the town of Virginia.

[1]Lantern Slide: Picture, "Getting the News."
[2]Megaphone: "Horace Greeley on his way to Placerville."
[3]Lantern Slide: "Keep your seat, Horace, I'll get you there on time."
[4]Lantern Slide: "Lucky Bill arrested for cattle stealing."

Banners give the titles, "Pre-Statehood Period" and "Comstock." Two miners enter and calling other prospectors from a cabin show them gold in a pan and point to the distant hills where it was found. They rush off to investigate. Soon a crowd of people of all descriptions covers the field. Old Virginia in a drunken revel falls down and breaks a bottle of whisky on the ground and cries out, "I baptize this ground Virginia."[1] A banner bears the name "Virginia" and another "Devil's Gate Toll Road, 50 cts., Pass up." The saw mill, grist mill, and the telegraph are represented in turn as contributing to the prosperity of the great silver camp. The gamblers are busy with their cards, children are playing merrily around and an air of happiness pervades the scene, when suddenly the Spirit of War appears and all flee from his presence.

Hank Monk and "Snowshoe" Thompson

SCENE II—Indian War

Historical Note—Considerable trouble occurred between the white men and the Nevada Indians along the Humboldt from the very beginning of overland travel. But not until 1860 did disaffection ripen into war. Then the Piutes around Pyramid Lake began murdering people and burning property. Companies of undisciplined soldiers were formed which went out from Virginia City in pursuit of the Indians. An engagement took place near Pyramid Lake. Major Ormsby, who was in command, was killed. The men fled toward Virginia City as best they could. Volunteers and regular soldiers from California came to the aid of Virginia troops under Captain Storey, and together they overcame the Indians near Pyramid Lake. But Captain Storey fell in the battle. Forts were established along the chief routes by the U. S. government and maintained until danger from the natives was over.

Cast of Characters:

Flaming Spirit of War—Mr. H. F. Alciatore. (Raymond Kyle in first pageant.)

Chief Winnemucca—Capt. Bender.

Indians—Real natives led by Mr. Walter Van Emmon.

Soldiers under Capt. Storey—University cadets led by Capt. Applewhite.

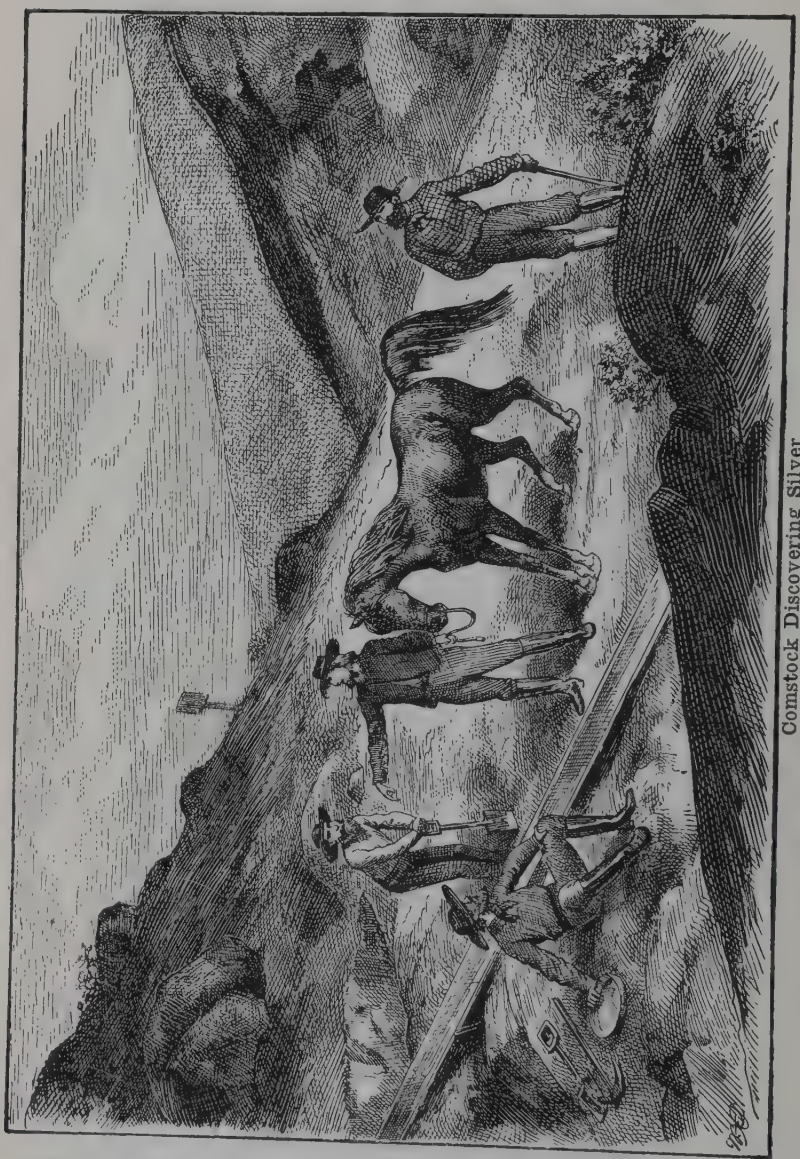
The scene portrays the Pyramid Indian War, 1860–1.

A banner announces "Indian War." A man dressed in bright red, brandishing a naked sword represents the Flaming Spirit of War, scattering the young people who are dancing on the green. He leaps into the center of the field and dances the Sword Dance in frenzied fashion. When the motif of war has thus been well stated a messenger from Western Union[2] rides on in great haste announcing the burning of Williams's Station by the Indians and the killing of the men in charge. Next appear the Indians themselves in war costume, whooping and yelling. From the same direction come the soldiers in pursuit of the redskins. Then a herald announces: "Resolved, that during 60 days or

[1]Megaphone: "I baptize this ground Virginia."

[2]Lantern Slide: "Williams's Station, 60 miles distant, burned by Indians! Heavy massacre!"

until the settlement of the present Indian difficulties no claim or mining ground within the territory shall be subject to relocation or liable to be jumped for non-work."



Comstock Discovering Silver
Reproduced from Dan de Quille's "Big Bonanza."

Then follows a battle with the Indians and the scene closes with Capt. Winnemucca and the white men smoking the pipe of peace.[1]

Scene III—Territorial Government

Historical Note—The lack of government in western Utah has hitherto been mentioned. Finally in 1861 the Federal Government granted a territorial organization to this section under

[1]Lantern Slide: Picture "Ruins of Fort Churchill."

the name of "Nevada." James W. Nye was appointed by President Lincoln as Governor and Orion Clemens was made Territorial Secretary. These and the other officers of the new government sent from Washington came, some by stage across the plains and some by sea to California and thence across the mountains. Governor Nye came in the latter way, while Orion Clemens and his brother, Mark Twain, came overland. This scene is inaccurate in that it depicts them all arriving together. Carson City had been declared the Capital of the territory.

"Old Virginia" at his Rocker
Reproduced from Dan de Quille's "Big Bonanza."

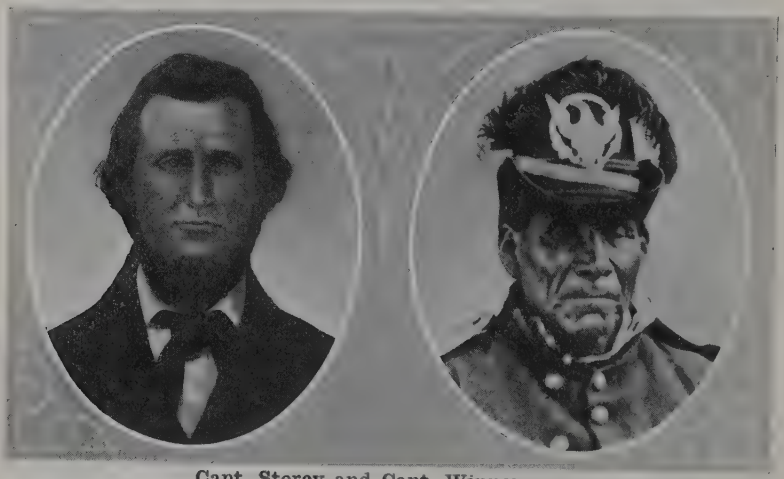
"I baptize this ground Virginia."
Reproduced from Dan de Quille's "Big Bonanza."

Cast of Characters:

Governor Nye—Mr. J. F. George.
Orion Clemens—.....
Mark Twain—Mr. C. H. Asbury.
Citizens of Western Utah—Messrs. Chas. Nichols, Herbert Tait, Joe Hall, Tom Fitzgerald, and others.

The scene represents a party of citizens three miles from Mormon Station meeting Gov. Nye and escorting him to Carson City.

Banners announce "Territorial Government" and show picture of Territorial Seal. A Concord stagecoach drawn by six horses bearing Gov. Nye, Secretary Orion Clemens with "four pounds of U. S. Statutes and six pounds of unabridged dictionary," and Mark Twain with "pipes and five pounds of smoking tobacco" enters from the west and meets a hay wagon approaching from the east. On the hay wagon is an improvised bar with various sorts of whisky, beer, etc. Behind it are all kinds of vehicles, bearing the residents of Carson City. Some are on horseback, some on burros, and a few on foot. Gov. Nye believes he is going to be held up by a mob, but is soon reassured and from his seat beside the driver makes a speech. "They talk about the wild and woolly West. I find the most hospitable people I have ever met."[1] After refreshments the party goes with the hay wagon to Carson City to establish the Territorial Government of Nevada.[2]



Capt. Storey and Capt. Winnemucca

SCENE IV—Civil War; Boys leave for war

Historical Note—In 1861 a company of volunteer infantry went from Nevada to join the California regiments for the Civil War. In 1863 six companies each of cavalry and infantry were raised in Nevada. Company A Nevada Territory Cavalry Volunteers were recruited at Silver City and was commanded by Capt. C. B. Zabriskie. In 1864 it marched to Salt Lake where it helped to repress rebellious uprisings and aided against the Indians. It was mustered out in 1865.

Cast of Characters:

Governor Nye—Mr. J. F. George.
Capt. Zabriskie—Capt. Applewhite.
Soldiers—University Cadets.
Women with flags and gifts—Mrs. J. F. George, Mrs. A. M. Warren, Mrs. Pike, Mrs. B. F. Dolan, Mrs. Drappo, Mrs Feelan, Mrs. Raitt, and Miss Prouty.

The soldiers in new uniforms and preceded by the band enter and drill at center of field. The women present them with Bibles and sewing packages and tearfully bid them good-bye.

Gov. Nye then turns toward a group of women who carry a large new silk flag. One of them brings flag to him. The Governor says to the soldiers: "The

[1]Lantern Slide: "They talk about the wild and woolly West. I find the most hospitable people I have ever met."

[2]Lantern Slide: Picture "Mark Twain's cabin."

women of Nevada, your mothers and wives, your sisters and daughters, have made this flag for you, and have asked me to present it to you for them."

Capt. Zabriskie—"Present, Arms!"

Gov. Nye—"Men of Company A, Nevada Territorial Cavalry Volunteers, let this flag be to you the emblem of your country. Guard it well as you fight for her cause." The Governor hands the flag to Capt. Zabriskie who takes it while the drum beats.

Capt. Zabriskie—"Your Excellency, in the name of my command I wish to assure you of our allegiance whatever may come; and we thank the women of Nevada for this flag. We will bear it to victory or we will sleep in honorable graves beneath its folds."

The troops are then started on their way east by the command of Gov. Nye.

Scene V—Sale of Sanitary Sack of Flour

Historical Note—Quite as much as men, the U. S. government needed, in the Civil War period, money for the care of its sick and wounded soldiers. In 1863 the expenses of the Sanitary Commission were $200,000 a month. All over the country sanitary fairs were held to raise money for the fund. In Austin, Nevada, Reuel Colt Gridley, a War Democrat, wagered a sack

Territorial Seal.

of flour that the Democratic nominee for Mayor would be elected. The wager was accepted by Dr. Herrick, a county official. If the latter lost he was to carry the sack from Clifton to Upper Austin to the tune of "Dixie." If Gridley lost, he was to carry the flour from Upper Austin to Clifton to the tune of "Old John Brown." Gridley lost and paid the bet. The sack of flour was trimmed with ribbons of red, white and blue and decorated with flags. As the long procession moved down the street, the spectators cheered, the steam whistles blew, and great good feeling prevailed. The band played "John Brown" and the people sang, "Glory, Glory, Hallelujah." At Clifton the flour was delivered to Dr. Herrick with due ceremony. Then the crowd adjourned to a neighboring saloon and drank to one another's health. An argument arose as to what disposal to make of the flour. The Republicans proposed to make griddle cakes of it and eat them all themselves. The Democrats declared that they were as loyal to the Union as were the Republicans and proposed to test the matter by putting up the flour at auction and selling it repeatedly for the benefit of the Sanitary Commission. This was done and a large sum was netted. Mr. Gridley later took the flour to other Nevada towns, then to Sacramento and San Francisco, and later to the Eastern States. Before he was through $275,000 had been collected for the Fund.

Cast of Characters:

Herrick—Mr. E. R. Dodge.
Gridley—Mr. Lem Allen.
Amos Gridley—Burris Trout.
Man with Sponge—Judge W. D. Jones.
Man with Broom—Mr. Chas. Rulison.
Auctioneer—Col. H. B. Maxson.
Bartender—Mr. John Wright.

Innkeeper—Mr. J. F. George.

Populace—Mrs. H. Clark, Mr. and Mrs. W. J. Luke, Miss Luke, etc.

The scene, as nearly as possible, is an exact reproduction of the original event in Austin.

A banner announces: "Sale of Gridley Sack of flour." The band playing "Old John Brown" heads a procession[1] consisting of Herrick carrying Gridley's hat and cane; Gridley's son, a boy of thirteen, with flag; Gridley carrying the decorated sack of flour on his shoulder; two members of the Democratic Central Committee with large flags; another member with a broom, and another with a large sponge carried aloft on a pole; the bartender, auctioneer, and innkeeper; and in the rear a crowd of men, women and children followed by a rabble of Indians. The procession halts, having finished its journey to Clifton. A feeling of good fellowship prevails and the assemblage takes up the chorus, "Glory, Glory, Hallelujah!" They shout, "Go to it, Gridley!" "Stick to it, Gridley!" "Never say die, old man!" The ceremonies of confessing defeat are enacted. Gridley hands the sack of flour to Herrick who accepts it with the air of a conqueror receiving the sword of the conquered. The flags are surrendered and the broom given up in recognition of the fact that the winning party has swept all before it. The sponge is placed beside the other trophies to signify that the winners are entitled to absorb all places of profit and trust in the city. They rap at the door of the cabin and the bartender opens the door. After a conversation he brings out glasses and drinks are served. Then the principal characters start an argument over the disposal of the flour.[2] The Republicans declare they will make griddle cakes and not give the Democrats any. The Democrats protest that they also are friendly to the Union cause and ready to do all they can for it. Mr. Gridley proposes a test in the following words: "This crowd of people has had its fun at my expense; let us see who will do the most for the sick and wounded soldiers. We will put this sack of flour up at public auction and sell it, with the understanding that whoever the purchaser may be, he shall pay the amount bid and give the flour back to be sold again for the benefit of the Sanitary Commission." The proposition is accepted and the innkeeper brings out a chair for the use of the auctioneer. Mr. C. L. Wiggin introduces the auctioneer,[3] and the auction begins. Gridley bids $300[4]; Noyes, a Republican, $350[5]; Buol, the defeated candidate for Mayor, offers certificates of indebtedness of the U. S. Indian Department for $1,115, but as all bids are payable in gold his bid is rejected.[6] When large coins like twenties are exhausted smaller ones are accepted. Some one bids a town lot and a real estate man makes a bid in gold for the lot and the money goes to the Commission. Bids of scrip and mining stock are accepted when converted into money. A large bug crawls up a man's leg and is seized and auctioned off for $10. A man who speaks disrespectfully of the bug is thrashed. Banners show the totals here and elsewhere for the fund.[7]

Banners: "$4,000 in Austin." "Army of Lord, Alf Doten." "Gold Hill, Yellow

[1]Lantern Slide: "Sale of Gridley Sack of Flour at Austin, Nevada, 1863; expenses of Sanitary Commission were $200,000 a month, 1864; many Sanitary Fairs held to raise money for Commission. Reuel Colt Gridley, a War Democrat, wagered a sack of flour on a local election. He lost and had to carry the flour through the streets to the tune of "John Brown."

[2]Megaphone: "We Republicans will have some griddle cakes: the other fellows don't get any." "Thunder, we're just as friendly to the Union as you are; and will do just as much for the cause as you do." "Very well; we'll see."

[3]Lantern Slide: "Mr. Wiggin in introducing the auctioneer says that innumerable poultices can be made from the flour, and that when the last bidder shall have made his last offer it is the intention of Mr. Gridley to make the sack up into griddle cakes and bombard the walls of rebellious Richmond with a blockade of apple dumplings."

[4]Lantern Slide: "Gridley bids $300."

[5]Lantern Slide: "Noyes, a Republican, bids $350."

[6]Megaphone: "No greenbacks! Gold standard."

[7]Lantern Slides: Dr. Bellows of California to Mr. Gridley: "The history of your sack of flour is undoubtedly more interesting and peculiar than that of any sack recorded, short of the Sack of Troy, and it would take another Homer to write it. By the way, Nevada flour seems to rise without yeast. If it goes no further, it will make Reese River and Nevada shining parts of the history of our Sanitary Fund on the Pacific."

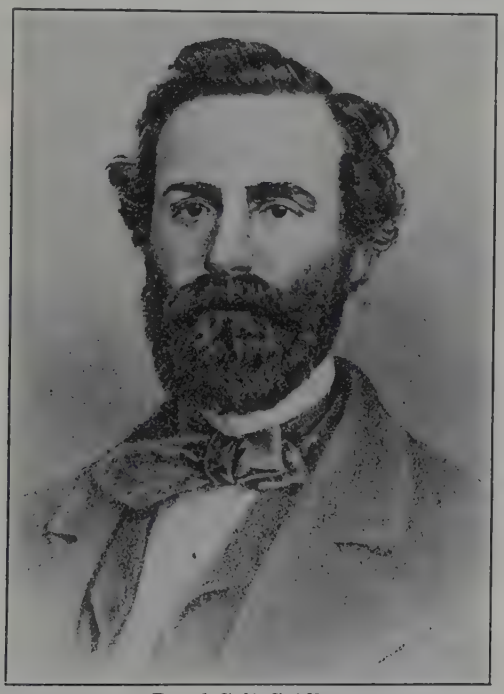
Jacket, $500; Belcher, $500." "$6,750 in Gold Hill." "Dayton, $1,847.50." "Pacific Coast, $63,000." "U. S., $275,000."[1]

While the band plays all march off field.

At the close of this scene Mrs. Gridley Wood, daughter of Mr. Gridley, presents the original sack of flour to the Nevada Historical Society.

"Ladies and Gentlemen, and Your Honor, Chief Justice Talbot: It is with the utmost pleasure and with proud satisfaction, that I, as the daughter of Reuel Colt Gridley, and in behalf of the surviving members of his family, present to you this sack of flour, which has made the name of the State of Nevada famous throughout the world. It is our earnest wish that it shall ever be preserved as a historic relic of the good deeds done in the name of humanity, and as a lasting memory of the man and the scenes wherein so much good was wrought. I thank you."

It is accepted by Chief Justice G. F. Talbot, President of the Society.



Reuel Colt Gridley

SCENE VI—Return of Nevada Boys from Civil War

Historical Note—The Nevada companies were used chiefly in protecting the frontier against the Indians. They were highly honored on their return. Only a few of the veterans are now living.

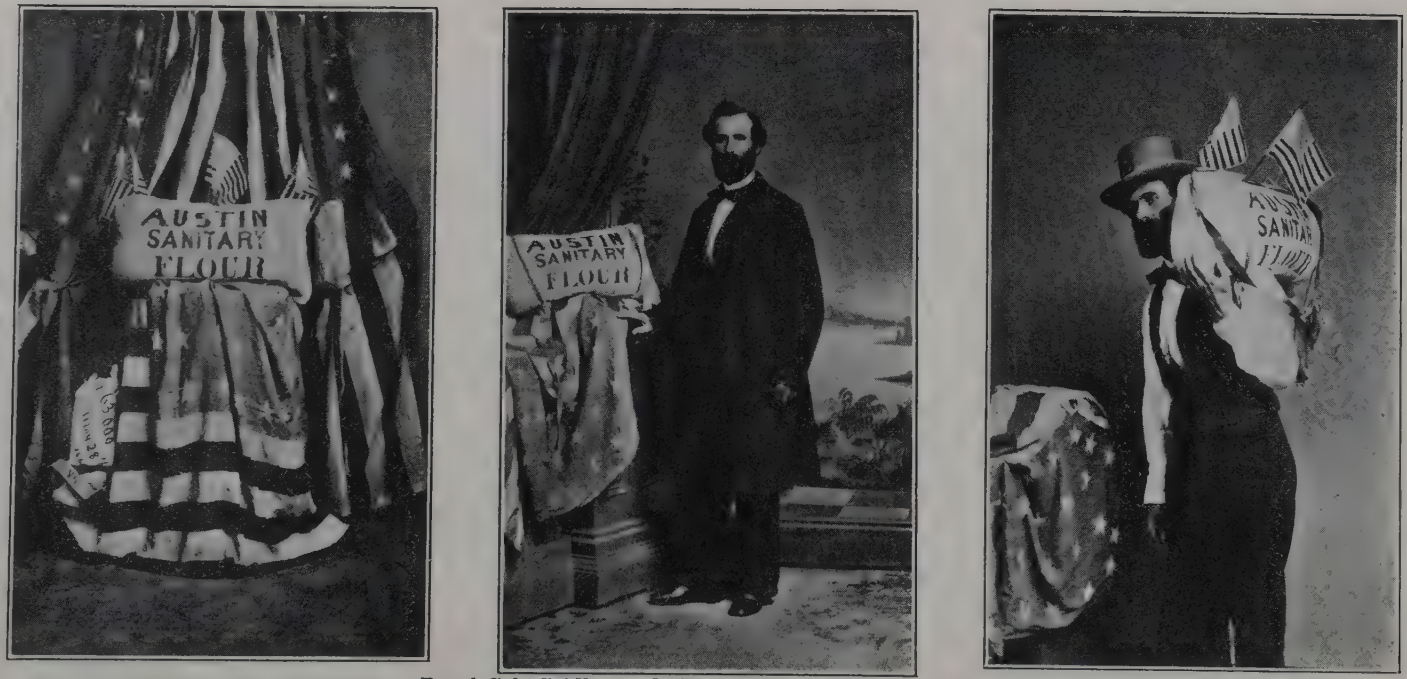
Cast of Characters:

Soldiers—University Cadets. G. A. R. Veterans led by Mr. Wright.

Uncle Sam—Prof. A. E. Turner.

The soldiers march through in battered condition while the accompanying band plays "Tenting on the Old Camp Ground." Uncle Sam gives his tribute to the real Civil War veterans seated at the right front of field. They rise while he pronounces it: "Veterans of the Civil War: I bid you welcome. You have witnessed the progress and fulfilment of American ideals—the faith that brought the Spanish and English explorers across uncharted seas—the courage that led the Pioneers from their old homes in the East to establish a new State in this

[1]Lantern Slide: Picture of Gridley Monument.



Reuel Colt Gridley and "That Sanitary Sack of Flour."
Pictures taken in 1863 and 1864.

Far West, the loyalty to the Spirit of Liberty, which in 1776 achieved our political independence. You have participated in a mighty conflict which brought victory to the cause of the Union and which has broken the shackles of the slave. Upon this strengthened foundation of our Republic shall rise a united country which welcomes the people of all nationalities who stand for an independent, courageous, and loyal citizenship, upon which rests the future greatness of the American Nation." The veterans resume seats and the chorus then sings "Tenting."

Episode V—Statehood

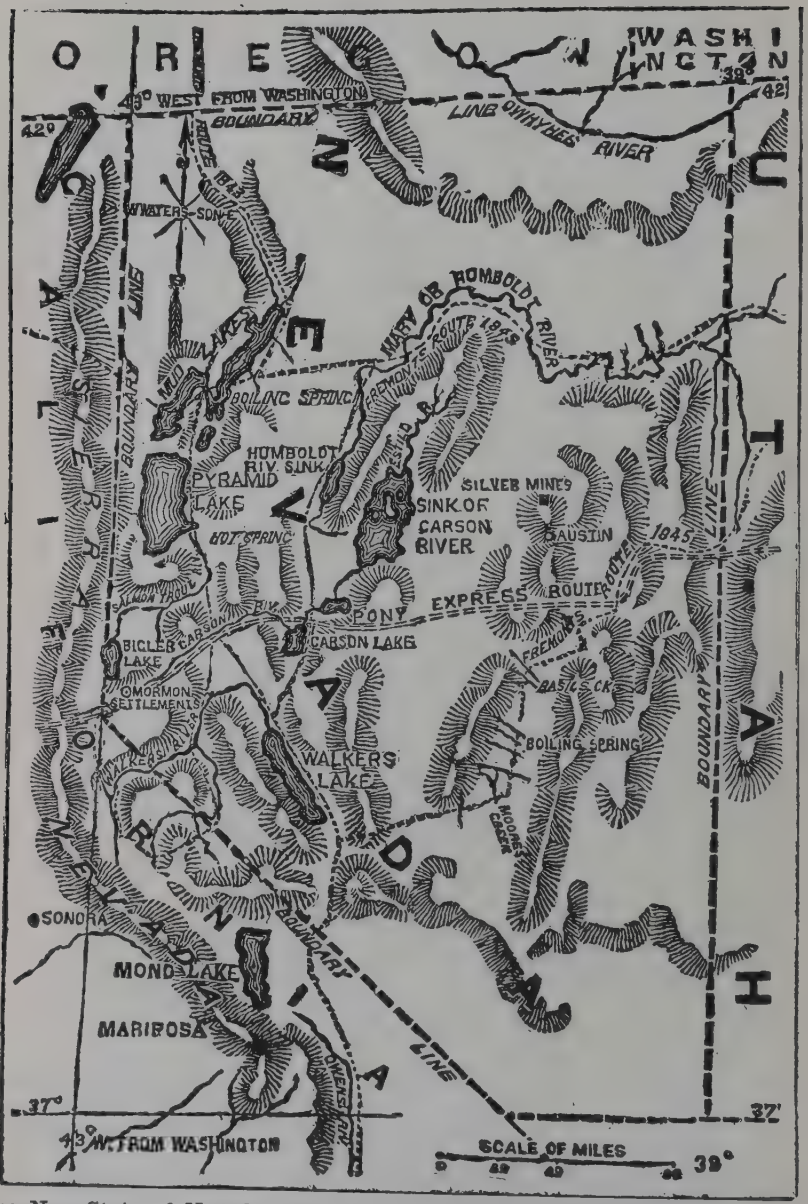
Historical Note—In 1863 the people of Nevada Territory sent representatives to a Constitutional Convention at Carson City to make a frame of government for the proposed State of Nevada. The constitution there made was rejected by the people at the polls. But in February of 1864 Congress passed a new enabling Act which was signed by the President on March 21, 1864. On the Fourth of July a second Constitutional Convention was held at Carson City, and a second constitution was framed, which exempted the property in mines from taxation. The document was completed on the 27th day of July, 1864, and was adopted at the polls on September 7. On the 31st of October the President proclaimed Nevada a State of the Union.

Monument erected to Reuel Colt Gridley at Stockton, California, by the G. A. R. and other patriotic citizens

William M. Stewart, one of Nevada's first United States Senators, says in his "Reminiscences":

> It was understood that the Government at Washington was anxious that Nevada should become a State in order that her Senators and Representative might assist in the adoption of amendments to the Constitution in aid of the restoration of the Southern States after the Union should be vindicated by war. Another and very important factor in inducing the people to vote for statehood was the unsatisfactory judiciary condition under a territorial form of government * * * The morning after I took my seat in the Senate I called upon President Lincoln at the White House. He received me in the most friendly manner, taking me by both hands, and saying: "I am glad to see you here. We need as many loyal States as we can get, and, in addition to that, the gold and silver in the region you represent has made it possible for the Government to maintain sufficient credit to continue this terrible war for the Union. I have observed such manifestations of the patriotism of your people as assure me that the Government can rely on your State for such support as is in your power."

On April 14, 1865, President Lincoln was assassinated.



The New State of Nevada: The Thirty-sixth Star in the Union—Its Latitude and Longitude. (Copied from The Weekly Herald, New York, November 12, 1864.)

Cast of Characters:

Columbia—Miss Alice O'Brien.
Justice—Mrs. O. H. Mack (Miss Pauline Donlin in second pageant).
Charity—Miss Pauline Donlin (Miss Helen Cahill in second pageant).
Peace—Miss Maude Wallin (Miss Opal Cunningham in second pageant).
Hope—Miss Zoe Gould (Miss Fern Wright in second pageant).

First Supreme Court Judges of Nevada, 1864

Liberty—Mrs. Kistler.
Nevada—Miss Mary Raitt.
Abraham Lincoln—Mr. Roy Robinson.

Senator Nye—Mr. J. F. George.
Senator Stewart—Rev. Mr. Goodsell.
This scene represents the admission of Nevada in 1864.

This episode was presented by the Sparks people led by Mrs. J. F. George. Judge Virden, who was a member of the Constitutional Convention of 1863,

Mayor and Board of Aldermen, Virginia City, 1865
Theo. Parker; D. O. Adkinson; C. M. Cornell, Pem. Murry, A. R. Coryell; G. E. Lamareaux; J. H. Kamer; Rowe.

carried a banner representing that event, and Judge G. N. Folsom, who sat in the Constitutional Convention of 1864, carried the banner for that gathering.

Banner announces "Statehood."

While the chorus sings "Columbia," Judge Virden marches through with ban-

ner of Constitutional Convention of 1863.[1] Banner follows reminding of the Enabling Act of 1864.[2] Judge G. N. Folsom carries banner of Constitutional Convention of 1864.[3] Banner tells of Proclamation of Nevada statehood. Banner bearing Nevada State Seal. Then comes Columbia garbed in national colors with her attendants. She is escorted to a small throne where she sits surrounded by Justice in purple, Charity in mantle of blue, Peace in white and bearing a dove and olive branch, Hope in rainbow colors and tossing golden balls, and winged Liberty in crimson and rose.

A float appears from right bringing Nevada, impersonated as a young woman in khaki and sombrero, and Abraham Lincoln. Alighting from the float President Lincoln escorts Nevada to Columbia's throne and presents her as a candidate for statehood. Gives proclamation.

42-foot Wheel, Virginia City, Built 1870

By the President of the United States of America:

A PROCLAMATION

WHEREAS, The Congress of the United States passed an Act, which was approved on the 21st day of March last, entitled, "An Act to enable the people of Nevada to form a Constitution and State Government, and for the admission of such State into the Union on an equal footing with the original States"; and

WHEREAS, The said Constitution and State Government have been formed,

[1]Lantern Slide: "Judge Virden, Delegate to Constitutional Convention of 1863."

[2]Lantern Slide: "An Act to enable the people of Nevada to form a Constitution and State Government and for the admission of such State into the Union on an equal footing with the original States. Washington, D. C., March 21, 1864."

[3]Lantern Slide: "Judge G. N. Folsom, Delegate to Constitutional Convention of 1864."

pursuant to the conditions prescribed by the fifth section of the Act of Congress aforesaid, and the certificate required by the said Act, and also a copy of the Constitution and ordinances, have been submitted to the President of the United States:

Now, therefore, be it known, that I, ABRAHAM LINCOLN, President of the United States, in accordance with the duty imposed upon me by the Act of Congress aforesaid, do hereby declare and proclaim that the said State of Nevada is admitted into the Union on an equal footing with the original States.

In Witness Whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the City of Washington this thirty-first day of October, in the year of our Lord one thousand eight hundred and sixty-four, and of the independence of the United States the eighty-ninth.

ABRAHAM LINCOLN.

By the President: WILLIAM H. SEWARD, *Secretary of State.*

Nevada kneels in supplication and Columbia, with hands outstretched, assists Nevada in rising, and places her on the throne beside herself. While the Nevada song is being rendered by Mrs. Lunsford, Lincoln leaves the field. Then enter Senators Nye and Stewart, with valises, on their way to Washington to represent the new born State. A banner says "To Washington." They make their adieus to Nevada and pass on.

A banner telling of the ratification of the 13th amendment is next displayed.[1] and a float follows bearing the Goddess of Liberty, Lincoln, and a slave girl. It pauses at center of field and Lincoln in pantomime commands that chains be removed from the arms of slave. The goddess complies and also raises the slave who has been kneeling at her feet. With thanks to Nevada the group disappears on the float and soon after a pistol shot tells of the assassination of Lincoln.[2] The flag is lowered to half-mast and the band plays the funeral march.

MY OWN NEVADA

(Tune: Juanita)

Oh, my Nevada,
Dearest home on earth to me,
Heed not their laughter
Who make light of thee;
Love alone hath vision
To behold how fair thou art,
And thy children only
Know thy charms by heart.

CHORUS

My own Nevada,
Thou art very dear to me;
My own Nevada,
Thou art home to me.

Few are thy cities,
And thy towns are far between,
Scant are thy harvests,
And thy fields of green;
But thy sagebrush deserts,
And thy hills so brown and bare,
Have their own strange beauty,
In thy lucent air.

And, so it seemeth,
As if thus to compensate,
Thy skies are fairest
Where thy harvests wait,
On thy treeless hillsides
How the colors dawn and die,
And where earth is drearest
Softest colors lie.

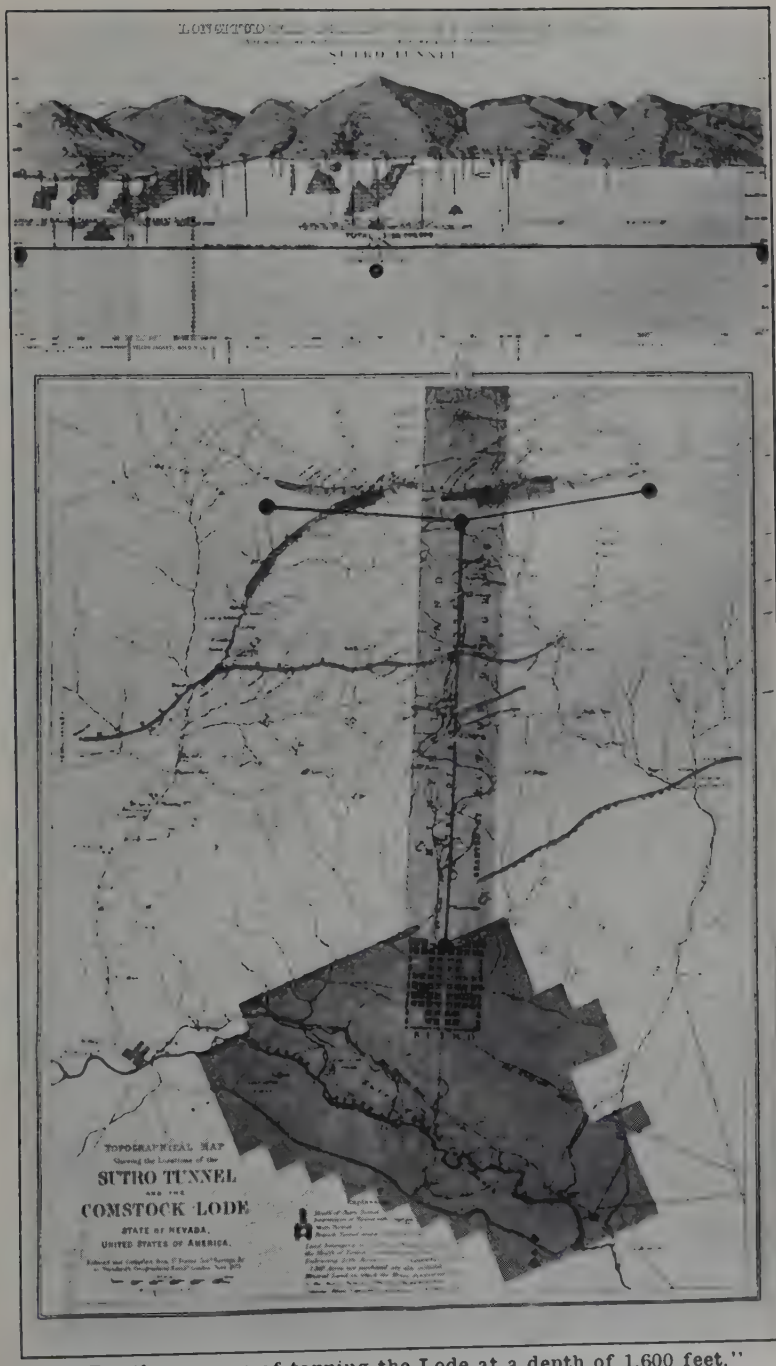
No, not forever
Shall thy acres lie untilled;
No, not forever
Shall thy wealth be spilled
In the laps of strangers,
Who thy silver locks have shorn,
And have mocked thy weakness,
Whence their strength was born.

No, not forever—
Some day shall thy waters stored
Flow through thy valleys,
And unlock their hoard;
And thy fields shall ripple
With the laugh of golden grain,
And thy hills shall echo
With the laugh again.

Some day thy children
Shall a glad great army be;
Some day thy cities
Known from sea to sea;
Yet they shall not love thee,
In that day of thy success,
More than we who love thee
Just for lovingness.

—ROBERT WHITAKER
(Formerly member of Faculty of
University of Nevada).

[1]Lantern Slide: "Ratification of the 13th Amendment."
[2]Lantern Slide: "Lincoln Assassinated."



"For the purpose of tapping the Lode at a depth of 1,600 feet."

Episode VI—"Bonanza Period"

Historical Note—From 1863 to 1875 mining excitement at Virginia City was at its height. Wild speculation prevailed and its devotees included prominent men from California. "Bonanza," signifying good fortune, became the usual designation for the Comstock mines. Supplies were brought in from California by freight team at tremendous expense. Nevertheless no luxury was too expensive for the residents of Virginia City. The Virginia Consolidated Mining Company was formed and later sold to the mining firm of James G. Fair, John W. Mackay, James C. Flood, and William S. O'Brien. In 1873 they discovered the "great bonanza" and shares went up to phenomenal prices. The Sutro Tunnel was made from the Carson River, 20,000 feet

A MAN SPAKE THESE WORDS, AND SAID: I am a miner who came to California by Kaytern in a strange land and "See the Elephant." And behold I saw him, and bear witness that, from the key of his trunk to the end of his tail, his whole body has passed before me; and I followed him until his huge feet stood still before a clapboard tacked; then, with his trunk extended, he pointed to a candle-card and I read the
PIONEERS' TEN COMMANDMENTS.
I.
Thou shalt have no other claim than one.
II.
Thou shalt not make unto thyself any false claim, nor any likeness to a mean man by jumping one. Whatever thou findest, on the top above, or on the rock beneath, or in a crevice underneath the rock, or I will visit the miners around to invite them on my side; and when they decide against thee, thou shalt take thy pick, thy pan, thy shovel, and thy blankets, with all that thou hast, and go prospecting to seek good diggings; but thou shalt find none. Then, when thou hast returned, in sorrow shalt thou find that thine old claim is worked out, and yet no pile made thee to hide in the ground or in an old boot beneath thy bunk, or in buckskin or bottle underneath thy cabin; but has paid all that was in thy purse away, worn out thy boots and thy garments, so that there is nothing good about them but the pockets, and thy patience is likened unto thy garments; and at last thou shalt hire thy body out to make thy board and save thy bacon.
III.
Thou shalt not go prospecting before thy claim gives out. Neither shalt thou take thy money, nor thy gold dust, nor thy good name, to the gaming table in vain; for monte, twenty-one, roulette, faro, lansquenet and poker will prove to thee that the more thou putest down the less thou shalt take up; and when thou thinkest of thy wife and children, thou shalt not hold thyself guiltless, but—insane.
IV.
Thou shalt not remember what they friends do at home on the Sabbath day, lest the remembrance may not compare favorably with what thou doest here. Six days thou mayest dig or pick all that thy body can stand under, but the other day is Sunday; yet thou washest all thy dirty shirts, darnest all thy stockings, tap thy boots, mend thy clothing, chop thy whole week's fire-wood, make up and bake thy bread and boil thy pork and beans that thou wast not when thou returnest from thy long'ton weary. For in six days' labor only thou canst not work enough to wear out thy body in two years; but if thou worketst hard on Sunday also, thou canst do it in six months; and thou and thy son and thy daughter, thy male and thy female friend, thy morals and thy conscience be none the less better for it, but reproach thee shoulder thou ever return to thy mother's fireside; and thou strive to justify thyself because the trader and the blacksmith, the carpenter and the merchant, the tailors, Jews and Buccaneers defy God and civilization by keeping not the Sabbath day, nor wish for a day of rest, such as memory of youth and and home made hallowed.
V.
Thou shalt not think more of all thy gold, nor how thou canst make it fastest, than how thou wilt enjoy it after thou hast ridden rough-shod over thy good old parents' precepts and examples, that thou mayest have nothing to reproach and sting thee when thou art left alone in the land where thy father's blessing and thy mother's love hath sent thee.
VI.
Thou shalt not kill thy body by working in the rain, even though thou shalt make enough to buy physic and attendance with. Neither shalt thou kill thy neighbor's body in a duel, for by keeping cool thou canst save thine by thy patience. Neither shalt thou destroy thyself by getting "*tight*," nor "*stewed*," nor "*high*," nor "*corned*," nor "*half-seas over*," nor "*three sheets in the wind*," by drinking smoothly down "*brandy slings*," "*gin cock-tails*," "*whisky smashes*," "*sam coddles*" nor "*egg nogs*." Neither shalt thou suck "*mint juleps*" nor "*sherry cobblers*" through a straw, nor gurgle from a bottle the raw material, nor take it neat from a decanter, for while thou sat swallowing down thy purse and thy coat from off thy back, thou art burning the coat from off thy stomach; and if thou couldst see the houses and lands, and gold dust, and home comforts already lying there—a huge pile—thou shouldst feel a choking in thy throat; and when to that thou add'st thy crooked walking and hiccupping; of lodging in the gutter, of broiling in the sun, of prospect holes half full of water, and of shafts and ditches from which thou hast emerged like a "*scalding rat*, thou wilt feel disgusted with thyself, and inquire "*why the serpent a dog that he dosh thus things?*" Verily, I will say, farewell old bottle: I will kiss thy gurgling lips no more; and thou, slings, cock-tails, punches, smashes, cobblers, nogs, toddies, sangarees and juleps, forever, farewell. Thy remembrance shames me; henceforth I will cut thy acquaintance and headaches, tremblings, heart-burnings, blue-devils, and all the unholy catalogue of evils which follow in thy train. My wife's smiles and my children's merry-hearted laugh shall charm and reward me for having the manly firmness and courage to say: "*No! I wish thee an eternal farewell!*"
VII.
Thou shalt not grow discouraged, nor think of going home before thou hast made thy "*pile*," because thou hast not "*struck a lead*" nor found a rich "*crevice*" nor sunk a hole upon a "*pocket*," lest in going home thou leave four dollars a day and go to work ashamed at fifty cents a day, and serve thee right; for thou knowest by staying here thou canst strike a lead and fifty dollars a day, and keep thy manly self-respect, and then go home with enough to make thyself and others happy
VIII.
Thou shalt not steal a pick, or a pan, or a shovel, from thy fellow miner, nor take away his tools without his leave; nor borrow those he cannot spare; nor return them broken; nor trouble him to fetch them back again; nor talk with him while his wager rent is running on; nor remove his stakes to enlarge thy claim; nor undermine his claim in following a lead; nor pan out gold from his riffle-box; nor wash the tailings from the mouth of his sluices. Neither shalt thou pick out specimens from the company's pan to put in thy mouth or in thy purse; nor cheat thy partner of his share; nor steal from thy calamate his gold dust to add to thine, for he will be sure to discover what thou hast done, and will straightway call his fellow miners together, and if the law hinder them not they will hang thee, or give thee fifty lashes, or shave thy head and brand thee like a horse thief with "R" upon thy cheek, to be known and of all men Californians in particular.
IX.
Thou shalt not tell any false tales about "*good diggings in the mountains*" to thy neighbor, that thou mayest benefit a friend who hath mules, and provisions, and tools, and blankets to transport them, lest in deceiving thy neighbor when he returns through the snow, with naught but his riffle, he present thee with the contents thereof, and like a dog thou shalt fall down and die.
X.
Thou shalt not commit unsuitable matrimony, nor covet "*single blessedness*," nor forget absent maidens, nor neglect thy first love; but thou shalt consider how faithfully and patiently she waiteth thy return; yea, and covereth each epistle that thou sendeth with kisses of kindly welcome until she hath thyself. Neither shalt thou covet thy neighbor's wife, nor trifle with the affections of his daughter; yet, if thy heart be free, and thou love and covet each other, thou shalt "*pop the question*" like a man, lest another more manly than thou art should step in before thee, and thou lovest her in vain, and, in the anguish of thy heart's disappointment, thou shalt quote the language of the great, and say, "*sich is life*;" and thy future lot be that of a poor, lonely, despised and comfortless bachelor.
A new commandment give I unto you. If thou hast a wife and little ones, that thou lovest dearer than thy life, that thou keep them continually before you to cheer and urge thee onward until thou canst say, "*I have enough; God bless them; I will return.*" Then as thou journiest towards thy much loved home, with open arms, shall they come forth to welcome thee, and falling on thy neck, weep tears of unutterable joy that thou art come; then in the fullness of thy heart's gratitude thou shalt kneel before thy Heavenly Father together, to thank Him for thy safe return. Amen. So mote it be.
The Miners' Pioneer Ten Commandments of 1849, by Wm. Bennett, Gold Hill, Nevada.

away, to the Comstock Lode for the purpose of tapping the lode at a depth of 1,600 feet, thus aiding in ventilation and draining of water as well as in transportation of ores to Carson River, where water power and wood were more cheaply procured than at the mines. Adolph Sutro was the author of this great engineering work.

Meanwhile an overland railroad was being projected and built, while the Nevada mines were reached by the V. & T. The Central Pacific line, beginning at Sacramento in 1868, reached Reno, which town was then known as "The end of the track." From here transportation was made to Virginia City by team until, in 1872, the Virginia and Truckee Railroad was completed.

Cast of Characters:

The "Big Four"—Mr. H. J. Gosse, Mr. C. T. Bender, Mr. U. M. Slater, Judge Geo. S. Brown (Prof. N. E. Wilson, Prof. Lehenbauer).

Virginia City People—Mrs. Anna Warren and others.

Engineer—Floyd Moffitt.

A banner marked "Reno, End of Track," is followed by a miniature engine depicting the first train on the overland road.[1]

The scene then shifts to Virginia City where the mining excitement of the Bonanza is depicted.[2] A banner announces "Bonanza Period." A group of Pioneers including miners stands about the cabin door. The "Big Four"—Mackay, Fair, Flood, and O'Brien[3]—with heavily loaded valises of bullion enter and talk with the miners. Banners tell of Belcher stock at $1,400 and Savage at $700. Another bears inscription "Con. Virginia" and another "Sutro Tunnel." A great celebration is held and this concludes with the dance "Old Dan Tucker."[4]

Goldfield, 1905

Episode VII—Allegorical; Period of Depression

Historical Note—In 1875 mining stocks on the Comstock had reached a ruinous point of inflation, far exceeding the available capital which they were supposed to represent. When the fever for selling broke out stocks fell from 50 to 250 per cent. The demonetization of silver in 1873 caused a rapid depreciation of that metal in the world's markets, thereby making impossible the working of the cheaper grade ores. Industries other than mining had been little developed. Not only in Virginia but elsewhere throughout Nevada a period of depression set in which lasted until the close of the century in spite of the efforts of Senators Jones and Stewart to bring silver again to its own. Then came the discovery of the great southern camps of Tonopah and Goldfield and capital was again made available for the working of Nevada mines. Also more attention was being given to agriculture and other permanent sources of wealth.

Cast of Characters:

The Glooms—School children; Ruth Asbury, Ethel Avansino, Irma Avansino, Pauline Berrum, Lavoylda Brinkman, Margaret Brown, Audrey Brundage, Ruth Brundage, Barbara Bulmer, Beverly Bulmer, Helen Burke, Natalie Byington, Agnes Casey, Mary Casey, Thelma Ceander, Fay Chamberlain, Geraldine Chamberlain, Gertrude Clark, Ruth Curtis, Louise Davies,

[1]Lantern Slide: Picture of Virginia-Street bridge; "Reno, End of Track."
[2]Lantern Slide: "Virginia City."
[3]Lantern Slide: "The Big Four: Mackay, Fair, Flood, and O'Brien."
[4]Lantern Slide: Picture of "A Pastime that is Passing."

Evelyn Davis, Frances Dietrich, Charlotte Edsall, Laloie Evans, Pauline Ferris, Helen Flanigan, Ruth Foster, Natalie Frank, Aileen Freeman, Catherine Hall, Hazel Hay, Muriel Holland, Ella Lewis, Ida Lewis, Irene Lisbon, Olive Macaulay, Walker Melarkey, Benita Miles, Elsie Mitchell, Evelyn Nelson, Helen Olds, Hattie Odermatt, Helen Organ, Eleanor Pierson, Helen Pike, Dorothy Record, Ruth Shaver, Helen Shaver, Margaret Short, Elizabeth Tingley, Leonard Tobin, Daisy Trembly, Bernice Watt, Elsie Webb, Marjorie Webb, Vernie Wedekind, Isabel Wigg.

Dug-Out Houses at Goldfield soon after the discovery of the camp

Rawhide, a mining camp of the new era

Nevada—Miss Mary Raitt.
Spirit of Pageantry—Miss Dorothy Bird.
This scene is a symbolic expression of conditions in Nevada from 1875–1890. After banner announces "Depression" and "Demonetization of Silver" the

glooms dressed in black teddies swarm on to the field and perform the Dance of the Glooms. Nevada stands at one side in a spirit of dejection, seemingly unable to adapt herself to the changed conditions. As the movement ceases she sinks to the ground discouraged. The Spirit of Pageantry, the Spirit of Faith in Nevada's Future, because of the spirit of cooperation, enters garbed in bright golden robes and raises Nevada from the ground. The latter takes on new courage and determination and brandishing her sword returns to her throne where she watches the discovery of Tonopah and Goldfield[1] and the revival of many old camps, recalled to mind by appropriate banners, "Remonetization of Silver," "Tonopah," "Goldfield." A lively Stock Exchange of 1906 is also depicted.

Episode VIII—Present Condition and Future Outlook

SCENE I—Present Condition

Cast of Characters:[2]

French Vintage Dance—Reno School Children: Ruth Asbury, Ethel Avansino, Pauline Berrum, Audrey Brundage, Ruth Brundage, Barbara Bulmer, Beverly Bulmer, Helen Burke, Agnes Casey, Fay Chamberlain, Catherine Hull, Irene Lisbon, Helen Olds, Eleanor Pierson, Dorothy Record, Evelyn Turner, Bernice Watt, Elsie Webb, Bernice Wedekind, Irma Avansino.

Reno High School Building

Scotch Petronella—Reno School Children: Esther Asbury, Laura Asbury, Lavoylda Brinkman, Margaret Brown, Mary Casey, Geraldine Chamberlain, Ruth Curtis, Evelyn Davis, Louise Davies, Charlotte Edsall, Laloie Evans, Pauline Ferris, Natalie Frank, Muriel Holland, Hazel Hay, Benita Miles, Hattie Odermatt, Daisy Trembly, Marguerite Brown.

Irish Six-Hand Reel—Reno School Children: Natalie Byington, Helen Pike, Walter Melarkey, Helen Flanigan, Elizabeth Tingley, Leonard Tobin.

Swedish Reaping the Flax—Young ladies and gentlemen of Reno: The Misses Barber, Cahill, Carpenter, Clayton, Clark, English, Francovich, Hetchel, Harrison, McDonald, Odbert, Stoddard, Goode, Hopkins, Moody, Sharbel, White and Mesdames Aldrich and Bray. Messrs. Jones, Lloyd, Nicholl, Oakes, Pierce, Rausell, St. Clair.

[1]Lantern Slides: Dug-out Houses in Goldfield; Prospector at Rawhide.

[2]The national dances were limited in number by limited supply of dancers.

Danish Ace of Diamonds Dance—Sparks School Children: Margaret Arthur, Helen Austin, Marcella Coats, Nellie Cobb, Opal Cunningham, Cora Dawson, Jessie Emery, Muriel Follen, Nell Frances, Marie Grubnaw, Helen Hecox, Frances Shannon, Genevieve Smith, Grace Staley, Dorothy Widdeman.

Dutch Green Mill Dance—Sparks School Children: Vivian Arthur, Everett Cobb, Jack Cunningham, Helen Drummond, George Holly, Catherine Kistler, Agnes Lahr, George O'Brien, Oscar Osman, Frances Rausch, Ruth Rothery, Bertie Simpson, George Whitehead, Georgina Wolverton.

Mercury—.....

Ceres—Delta Delta Delta Sorority.

Float of the Fire of Knowledge—Delta Rho Sorority.

This scene shows the cosmopolitan character of Nevada's present population and the diversity of her interests and her culture, presaging her power for the future.

Two banners announce this scene: "Present Outlook" and "Contribution of

The Mackay School of Mines at the University of Nevada

Nations." A series of folk dances is given in rapid succession to picture the coming of foreigners. Each group is dressed in the national costume and shows symbolically what it has contributed to the making of the State.

Wing-footed Mercury comes with hat and staff adorned with wings and represents the ideas of invention and mining. Ceres, dressed in grain, does the same for agriculture and stock raising. Business, religious orders, fraternal societies, the press, law, individual enterprises, trade unions, state, county, city, women's clubs, boy scouts, and the schools are also represented.[1] Included in the latter is the exhibition of band music by the Stewart Indian School as also the procession of kindergarten children which indicates the rightful place of children in the present development of the State.

After a banner inscribed "Education" comes the float of the Fire of Knowledge

[1]Lantern Slides: Showing timbering of mines, large Goldfield and Reno buildings, Reno High School, modern ways of traveling, state buildings and Governor's Mansion, state officers, irrigation dam, University views, Glenbrook Bay at Lake Tahoe, and other beautiful Nevada scenery.

which is a cauldron of burning coals on a pedestal and Alma Mater in cap and gown, representing the University. While these are exhibiting in pantomime, a soloist renders the Nevada song: "To Thee We Sing, O, Silver State."

NEVADA SONG

(*Air:* Maryland, My Maryland)

To thee we sing, O, Silver State,
Nevada, oh! Nevada, oh!
October is thy natal date,
Nevada, oh! Nevada, oh!
Born in the bosom of the West,
Of all the States we prize thee best,
Here life and love have richer zest.
Nevada, oh! Nevada, oh!

From Reno to the Utah line,
Nevada, oh! Nevada, oh!
Thy riches pour from many a mine,
Nevada, oh! Nevada, oh!
From Tonopah and Rhyolite,
Virginia, too, and Ely, bright,
Thy metal treasures greet the sight.
Nevada, oh! Nevada, oh!

We love old Pioche's wondrous mines,
Nevada, oh! Nevada, oh!
Panaca's lovely verdure lines,
Nevada, oh! Nevada, oh!
Las Vegas, too, and Caliente,
The town where Carson pitched his tent,
Full golden are the days we've spent,
Nevada, oh! Nevada, oh!

Goldfield and Bullfrog side by side,
Nevada, oh! Nevada, oh!
Pour out their wealth in endless tide,
Nevada, oh! Nevada, oh!
We love thy deserts and thy rocks,
We love thy herds, we love thy flocks,
We love thy brooks and granite blocks,
Nevada, oh! Nevada, oh!

Our hardy sires have filled with care,
Nevada, oh! Nevada, oh!
Thy fertile vales with homesteads fair,
Nevada, oh! Nevada, oh!
Thy cattle graze a thousand hills,
Rare orchards cluster round thy rills,
Thy air resounds with hum of mills,
Nevada, oh! Nevada, oh!

So as the decades roll along,
Nevada, oh! Nevada, oh!
In plenty, peace and cheerful song,
Nevada, oh! Nevada, oh!
Our growth in greatness may we see,
In soul and mind and body free,
May all our hearts beat time to thee,
Nevada, oh! Nevada, oh!

SCENE II—Allegorical: Nevada's Choice for the Future.

Cast of Characters:

Spirit of Future—Miss Hazel Hayes.
Water Power—.....
Agriculture—.....
Mining—.....

This scene represents the conscious choice for the future of Nevada of the permanent sources of prosperity, thus showing her growing sense of responsibility.

Water power, agriculture and mines are appropriately symbolized on separate areas of the field. Water power is represented by waterfall, agriculture by a farmer with a scythe and leading a sheep, and mining by the prospector with a pick and pan. Following a banner "Spirit of the Future" the hazy Spirit of the Future floats in and shows favor first to one and then to another of the industries. Finally she decides in favor of agriculture as the permanent source of Nevada's future prosperity, and hand in hand they glide from the scene while the Future also draws the other industries on in the rear by winning words and glances.

Scene III—Final Review of Pageant by Columbia, Nevada and Europe

Cast of Characters:

All pageanteers.

This scene is a tribute to civilization as wrought by our Pioneers.

Columbia and Nevada and the European courts from their respective thrones review the Pageant procession as it again sweeps onto the field. It gathers around the Spirit of Civilization in the center of the field while a tribute is pronounced to the Pioneers of the State:

"Our forefathers, men of indomitable spirit and God-fearing lineage, made their habitation in California and with the home feeling strong within them gave to their new abode in the desert the name of Nevada, brought from the banks of the Yuba with their picks and their shovels. May the spirit that existed in them in the 50's and found echo in the 70's on the Comstock be an inspiration to all our lineage and may the coming cycle bring to all peace, prosperity, and happiness, by the grace of God who for fifty years has cherished the people of Nevada."

Audience and all pageanteers unite in singing with aid of band and chorus the hymn "America."[1]

THE COSTUME BALL—8:30 P. M. THURSDAY

The Twentieth Century Club had charge of the Costume Ball which was held in the evening of Pageant Day. The following committee assisted in arranging for the ball and in looking after the comfort of guests during the evening: Mrs. Golden, chairman; Mesdames John Lewis, F. G. Newlands, C. T. Bender, R. W. Parry, Chas. Gulling, Fred Schadler, Sam Wheeler, George Sutherland, and J. N. Evans. All of these were dressed in costumes of the Civil War period. Many of the guests were in costumes worn at the pageant. Emperor Charles (Judge Harwood) and Queen Isabella (Mrs. F. M. Lee) led the grand march. Queens, kings, Indians, trappers, fairies, soldiers, pioneers, Uncle Sam, Nevada, Abraham Lincoln, and scores of other characters mingled in a general good-times participation in the Virginia Reel and other old-time dances, and seemed loath to leave when the evening was over.

[1]An attempt has been made to give the names of all pageanteers, but the list is necessarily incomplete, especially for the last episode. Many hundreds of people participated. The banners were carried by 47 boys from the public schools. A partial list of these standard bearers follows: Clarence Anderson, Morrow Anderson, Teddy Arden, Wren Baker, Del Beach, Herbert Billings, Ernest Brown, John Calhoun, Donald Church, Paul Crawford, Earl Curtis, Melvin Curtis, Herman Davis, Paul Davis, Stanley Davis, Ross Devnon, George Duborg, Homer Forrester, Myron Frank, Eli Francovich, Harold Golding, Raymond Golding, Charles Goodale, Jack Hauschild, William Johnston, Earl Lamb, George Lewis, Edwin Loder, Alva Lonfield, Clyde Lorton, William Mallory, William Merchan, Charles Patterson, Robert Ray, Vandlyn Reider, Donald Richards, Fred Share, Stephen Short, William Simpson, Arthur Snare, Charles Stewell, Elliot Taylor, Carl Webaud, Beverly Weck.

THE PIONEER LUNCHEON AND ORGANIZATION OF A NEVADA PIONEER SOCIETY

At noon on Friday a luncheon for the Pioneers and their friends was held at the Riverside Lanai. The Riverside Hotel is built on the site of the old Lake House, the original site of Reno. It was therefore very fitting that the luncheon should be served at this place, and Mr. Harry Gosse, who is himself a Pioneer, did his utmost to make the guests feel at home. Dr. John A. Lewis presided at the luncheon and at its close the following toasts were responded to:

"The Sagebrush Parson," by George Wharton James.
"The Constitutional Convention of 1863," by Judge W. H. Virden.
"The Gridley Sack of Flour," by Clara Louise Wood, granddaughter of R. C. Gridley.
"Nevada Fifty Years of Age Today," by Charles Rulison.
"The Pioneer Woman," by Mrs. A. Lester Hazlett.
"Reminiscences of Fifty Years Ago Today," by Col. H. Maxson.
"The University," by President A. W. Hendrick.
"Nevada's History," by Chief Justice Talbot.

Only a part of these speeches have been preserved. That part is herewith given.

Dr. Lewis said by way of introduction: "We all have, I hope, high and sincere reverence for the Pioneers; for those men and women who began their western march almost three hundred years ago; first in grotesque little ships across the Atlantic, and made their first stopping-places on the eastern shore of the ocean; then a little later began to push their way against the wilderness and the savages; as one generation sank into the earth another took up the slow march, pursuing its way until the deep woods gave place to smiling homes all the long way to and beyond the Mississippi.

"Though for more than two hundred years the race had been toiling; though their heroic work had transformed a mighty section of the new world; though an empire of measureless natural wealth had been explored, the country was poor in that thing called money, the one thing that electrifies enterprise and provides a just reward for toil.

"Then came a whisper that on the other side of the continent gold had been discovered. This was swiftly confirmed by succeeding news, and then the exodus began.

"Within a few months there were tossed upon that western shore two hundred and fifty thousand men. They were nearly all young men and nearly every State of the then Union was represented.

"The journey had steadied and broadened them, whether by the long trek across the continent, whether by lonely ships around Cape Horn, or through the scramble and the rush by the pestilential Isthmus, they all had taken on new ideas by the experiences they had been through.

"As a rule they were all more or less home boys and the best of them had a full quota of provincialism.

"But this last melted away faster than it had ever before in any country.

"The secret was that the mothers they had kissed when they left home were American mothers; and as the differences among American mothers are the differences of environment, it did not require long for their sons to recognize that fact.

"Many of the newcomers stopped on the seashore or in the adjacent

valleys, but I am not dealing with those today. It is the company that never rested by the sea nor in the soft valleys, but hurried to the hills. For them nothing would do but the native gold. And who were these miners? As a rule they were just American boys and young men. They had come from every field, from every school; they were, so to speak, the Nation looked at through the big ends of the opera glass.

"All recognized they were living in a land that had no government, but they got together in the different camps and resolved that, while there was no law, there should be order, and that every man should be secure in what was rightly his.

"Petty criminals fought shy of those camps. Sometimes there were disputes over business affairs. When they could not be settled privately a court was quickly convened; a juror was never questioned about any bias or prejudice that he thought he entertained or whether he had formed or expressed an opinion. He was simply asked if he could hear the case and decide according to the law and evidence. If he promised that, it was enough.

"Men who see no children for months have upon them a heart-hunger which men in civilization can never comprehend. And because of the absence of women and children, the wild beast in many a soul in the hills came forth. Many drank, many gambled, and many were killed in quarrels; many became boisterous and reckless, and lives were thrown away, which, under the restraint of good women's eyes, might have made great names.

"In another way character was formed there. The resourcefulness which out of the rude surroundings developed into high manhood and superb citizenship; which with the means at hand accomplished mighty results; the resolution which hid suffering in men's own hearts; the transition which slowly strangled the brightest hopes ever nursed by mortals until they all went out; the self-sacrifices which were made, those making them wearing all the time the smile of contentment and peace, and giving up what was sweeter than life itself as the tired child drops its toys; acts of generosity and charity to make the angel of mercy weep for joy—these and kindred features made up the unseen tragedies that were enacted there, unseen, but leaving their shadows on those heights.

"And another character of men was developed there; strong men of affairs, captains of industry, who when they left the hills and entered into competition with ordinary men were found to be masters to take charge of any work that was presented, for to wrestle with the forces of nature and overcome the bastions and battlements, which the mountains have upreared in their own defense, make men stronger.

"If I have made the foregoing plain, it will be seen that while there were miners before those first Sierra Nevada miners, and while there have been miners since in many ways their superiors as miners, there never was before, never has been since, just such a band as they were.

"They had no homes with tender influences to hold them in check; but they grew tenderer and more considerate of others because of the absence of those influences; they had no children of their own, but that made them fathers by adoption of all the world's children; many of them were wild and reckless, for there were no first restraints upon them, no church spires to turn their gaze upward; they turned to trees which were higher than church spires and to the sky under whose dim sheen

they slept, and were perhaps nearer to God because of their environments and the sentinel stars that kept solemn watch above them.

"With a steadfast courage they worked out their lives; most of them, personally, are forgotten, but because they lived and toiled and kept watch that society should be kept secure against wrong and the flag above them be kept stainless, the manhood of the whole West was exalted and the influences they exerted has been an ennobling one to the whole West ever since."

THE HISTORY OF THE GRIDLEY FLOUR

By Clara Louise Wood

Mr. Toastmaster, Ladies and Gentlemen:

We are indeed glad to be with you at your semicentennial celebration of statehood, and it is with great pleasure that I shall relate the story of the Sanitary Sack of Flour.

The episode of the Gridley flour originated with a simple municipal election, in Austin. The election was of no particular importance to any one outside of that place, but a man who made a wager concerning it was the instigator of the presentation of $275,000 to the Sanitary Commission.

It was in 1864. Reuel Colt Gridley, my grandfather, was at that time in the general merchandise business in Austin. He was a War Democrat, and favored Mr. Buel, the Democratic candidate, for Mayor. One day, on the impulse of the moment, and more in the spirit of fun-making than anything else, my grandfather said to a friend (Dr. Herrick): "Say, Herrick, I'll stake a wager with you. I say that Buel will be elected Mayor. If he be elected, you will carry a fifty-pound sack of flour from Clifton to Upper Austin, to the tune of 'Dixie.' If he be defeated, I shall carry the flour over the same course, to the tune of 'Old John Brown.'"

Dr. Herrick accepted, and not much time had elapsed before the details of the wager and its peculiar conditions had become known to all the residents of Austin. It occasioned a great deal of excitement and speculation as to the possible result of the election.

Election day arrived, and Mr. Buel was defeated. Accordingly, on the 20th day of April, my grandfather appeared at the store, at the appointed time, prepared to pay his debt. A procession was formed, consisting of thirty-six men on horseback, headed by the city officials elect, and followed by ten musicians. Dr. Herrick came next carrying grandfather's hat and cane; then grandfather himself, bearing on his shoulder the sack of flour, which was gaily bedecked with red, white, and blue ribbons, and flags. He was accompanied by his thirteen-year-old son, Amos. Then came the Democratic City Central Committee, two of whom carried banners; one a huge sponge held aloft on a pole, and another a broom. A group of citizens followed, and a crowd of boys and Indians brought up the rear.

As the cortège passed by the spectators cheered, whistles were blown, and good feeling prevailed generally. The band played "Old John Brown" and the bystanders took up the chorus and sang "Glory, Glory, Hallelujah."

The march lasted for nearly half an hour, and when it came to an end, the ceremonies of defeat were performed.

The participants in this novel affair then adjourned to a nearby

saloon, presumably for the sole purpose of deciding the fate of the flour. The Republicans proposed that it should be made into griddle cakes, to be distributed amongst their own numbers, and that none be given to the Democrats. But my grandfather then asserted *him*self. He said: "This crowd of people has had its fun at my expense. Now let us see who will do the most for our sick and wounded soldiers. We will put this flour up and auction it off, with the understanding that it belong to the bidder only until such time as another bid is made for it. The proceeds will go to the Sanitary Commission." (I might add that at this time the Sanitary Commission was finding difficulty in meeting its monthly expenses, which averaged $200,000 per month.)

The bystanders evinced great delight at this suggestion, and no time was lost in its execution. T. B. Wade, a local auctioneer, was installed, and the sale began with a bid from my grandfather for $300. Enthusiasm ran high, and bids as high as $550 were offered. When the supply of cash on hand was exhausted, city lots, and such other securities as might be converted into coin, were accepted.

Three weeks later the flour was taken into Storey County, and later to Dayton, where the repeated sales brought nearly $2,000. It was also sold in Sacramento and San Francisco. By this time $63,000 had been raised on it.

Encouraged and enthused by his success, my grandfather then took the now famous sack of flour to the Eastern States, and, although the proceeds realized from it there were not so great as in the West, in 1865 he turned over to the Sanitary Commission $275,000.

This sack of flour, which probably had had the most unique experience any sack of flour ever enjoyed, was then returned to the West, where it has since been in the possession of, and treasured by, the family for the past fifty years, until but recently it was returned to its native State.

We deem this a fitting occasion when Nevada, in celebrating her fiftieth anniversary, should receive the sack of flour, which, fifty years ago, had its part in that great work of humanity. Accordingly, it was yesterday formally presented to the Nevada Historical Society, to keep and protect, evermore.

I thank you.

NEVADA, FIFTY YEARS OF AGE TODAY

By Chas. H. Rulison

We all hail thee our Nevada, fifty years ago today,
That you put on your royal robe, with the Pioneers they say,
We love you more as years roll on, "You" the richest of the gem,
So loyal to your loving sons, the crown of the diadem.

Since Adam's days we're hunting homes, we are selfish, want the best,
So when young while viewing sunset, spied a trail that led us west,
Pressing on we found a sunrise, 'twas Nevada's beauty skies,
And we've loved you, dear Nevada, ever since that first sunrise.

We love your highest hills and vales, beauty rivers running by,
The mountain scenery that is yours, far surpass the critic's eye.
Your wealth of gold and silver too, other metals all galore,
To satisfy the vainest wish. Could the greedy ask for more?

Still you have more and best of all, pretty homes for those that try,
And climate too that you possess, beauties of a cloudless sky,
Health giving those who need may come, never written in a verse,
These fifty years a Pioneer loves your merits to rehearse.

Santa Clara County Free Library
San Jose, Calif.

Then give to us our Battle-born, our dear State that's rich in store,
With cattle on a thousand hills, counted by the thousand's score,
Since fifty years ago this day, magic strides and by the way,
Cities were built with this State's wealth, fifty years of age today.

Reno, Nevada, October 31, 1914.

THE PIONEER WOMEN

By Mrs. F. G. Hazlett

Crossing the plains in a wagon was in no sense a picnic or pleasure trip. I crossed in 1862 with the usual experience of terrific thunderstorms on the Platte River, when the lightning could be seen at night playing around the ironwork of the wagons; riding all day in a drizzling rain knowing there was no warm fire or comfortable bed at night; our supper the remnants of some former meal; walking miles every day; cooking over fires made of brush or anything else we could find; tending sick people; sometimes a funeral; sometimes a little fun; sometimes an Indian scare; fording swollen streams; we were from 7 in the morning till 10 at night getting across Green River which had overflowed its banks. We stopped a week in Salt Lake City where I heard Brigham Young preach and saw a little of Mormonism. Plodding over the Nevada deserts, often traveling nights to avoid the fierce heat from the sun and reflection from the sand; people tired and irritable; teams worn out, so we toiled along averaging about fifteen miles a day. At last we arrived at Fort Churchill on the Carson River. A company of soldiers was on parade; we thought we had never seen anything so clear and white; we were *very* dirty, and *very* happy. We had *arrived;* the long road, 2,000 miles of it, lay behind us—all the way from northern Iowa which we left sixteen weeks before. I went with my brothers up Eldorado Canyon to a wood camp ten miles from any other woman. I was never treated with more consideration; going one day to help sew a cloth roof for a cabin, I found a box placed in the center of the room for me to sit on, and the men's coats spread on the ground around it. Was Sir Walter Raleigh more gallant to Queen Elizabeth? This was the usual attitude toward women by men at that time. When winter came on I went down out of the mountains. The Comstock was at the height of its glory; women were here in goodly numbers, some of refinement and education adapting themselves to the conditions around them. Children were gathered into day schools and Sunday schools; churches were maintained. Women were good neighbors, kindly, industrious, and charitable; many poor sick miners and teamsters had cause to thank God for the pioneer women. As human nature is very general, we were not all saints, but averaged up on the right side. We were as good as the best and a great deal better than the worst.

A woman in the East some years ago took occasion to say, "If the pioneer women of California and Nevada had been of the right stamp, society would have been very different; woman's influence was so great that they could have molded society as they chose." A hornet's nest was let loose about her ears—men and women alike protesting against such sweeping assertion. The sons of these pioneer women are filling positions of trust and responsibility in this State and Nation and in foreign countries where mining is carried on. Their daughters are doing women's work with honor to themselves and credit to the community. Can any greater tribute be paid to the character of these pioneer women than this?

For nearly three hundred years since the landing of the Pilgrims on the Atlantic Coast there has been a steady stream of Pioneers toward the West, blazing the trail, subduing the wilderness, making conditions possible for those who came later with the refinements of civilization. They were a God-fearing people and dealt honestly with their neighbors. On these pioneer women the burden rested heavily. In addition to bearing and raising large families of children they prepared the raw material for the spinning wheel, the flax wheel, loom and knitting needle, and made the entire clothing for their families by hand. They cooked their food over an open fireplace and brick oven, without any of the labor-saving devices of later days; they made the tallow candles that lighted their homes and the soap for the family use, and as cleanliness is next to godliness, soap might be considered the dividing line between barbarism and civilization.

For many years the border States of the Middle West were the extreme frontier boundary. All west of the Missouri River our geographies called unexplored territory and the Great American Desert. The discovery of gold in California and silver in Nevada started anew the western stream of emigration. It is safe to say two-thirds of the real Pioneers—those who came in the 50's and early 60's before railroad days—were descendants of those early Pioneers of the West.

Now the Pacific Coast has been reached, the country is well settled, and with the passing of this generation—and we are fast dropping off—there will be no more Pioneers; we will have passed into history.

Will the coming generations with all the aid of the marvelous inventions of the last fifty years do better service for our country than did the sturdy Pioneers of the past—men and women alike?

Our day is past, our work is done. We are sitting in the twilight waiting for the curfew to call us home.

REMINISCENCES

By Col. H. B. Maxson

I am all puffed up by the introduction your toastmaster gave me when he said that I am the "youngest old man among the Pioneers of Nevada" in this reunion of the old-timers here today. We are only old in thought, but when my "thinks" run away back to 1872 (March 16) when I first "lit" in Reno, the figures of forty-four years do certainly convince us that we are growing old in years, and as I try to call the roll of the good people of Reno whom I first met it certainly does make me feel lonesome for the memories of the early days, and the associates are very pleasant, but few of the people of 1872 now respond to the roll-call of the people who were active those days in the business and social life of this city. I was reared in a very strict Baptist community in western New York, and was taught to be respectful to all, but sociable with few (without first being introduced), and my first lesson in western hospitality was received on the train after crossing the state line. At Elko a very pleasant old man passed through the car addressing every one as "my son" and extending the greetings of the day. This was contrary to my teachings and I declined to answer him, but on our arrival at Humboldt House, where the passengers had supper, I observed that everybody spoke to him, and I asked the conductor who the old gentleman was, and he said, with a laugh, "That is Old Broadhorns, the Gov-

ernor of Nevada," and then for the first time I realized that the customs of the West were certainly different from the teachings of the East and I felt it my duty to apologize for having been so rude, and at the first opportunity I said to him, "Excuse me for not replying to you the first time you spoke to me, but my people at home had told me not to speak to any one unless I was introduced, and they had also told me that the trains of the West were filled with confidence men who parted the innocent eastern travelers from their money by innocent manners and by strap games, etc.," whereupon the Governor told every friend on the train that he had been taken for a three-card monte sharp, and when he got to Reno he treated the house at the old Depot Hotel and told Chamberlain to give me the best in the house and send him the bill. Such was the spirit of the earlier Pioneers of Nevada and well might the later Pioneers emulate their examples, thereby making life and associates better.

Only one train each day passed Reno in those days going east and west, one passing here at midnight and reaching San Francisco the next night. The fare was 10 cents per mile; some different from now with the advancement in traffic and the reduction in fares. Still the condition of local affairs in the State was much more prosperous before the stage-coach and sixteen-mule freight teams were made a thing of the past. The ranges of the State were good in those days and great herds of cattle roamed the hills, while bands of sheep grazed over the foothills. Mining was the principal industry, with the great Comstock Lode producing the gold and silver that helped redeem the currency that had been issued by the Government during the dark days of the Civil War. Everybody was prosperous and happy and had no time to talk about his neighbors, and all were one happy family in Nevada which had more square miles to the man and more square men to the mile than any other State in the Union.

It is pleasing to look at the "boys" sitting around the round table across the room and see that some of the old-timers are still here; there is Jake Gooden, who hauled ore by freight teams out of Austin in 1862, Ben Braun of 1863, Jack Frazer of "63" and the man who cut the first beefsteak over the butcher's block in Reno, Waldo of "66," an old editor and lawyer, Sam Murry of '69 and Charlie Stoddard of '70, who was dispatcher at Mound House when fifty-two trains passed his key every day between Carson and Virginia City. The railroad from Carson City to Reno was built in 1872, the year I reached Reno. Two brick buildings only were in Reno then, although quite a village had been built up in a hurry from the time when the first lot was sold here in July, 1868, up to 1872 when I struck the town. Out over the State at Pioche, Austin, Eureka, Hamilton, Ely, and other places the gold and silver was being taken from the ground in great quantities, while mills and smelters were running night and day, and those were good old days in Nevada.

Where we now sit enjoying this banquet, surrounded by the descendants of the Pioneers, stood a little white frame building called the Lake House, which was my first regular boarding-house here, while I spread my blankets along with three other boys (now all passed to the great beyond) over in a deserted blacksmith shop, among the great piles of rock and surrounded by sagebrush, where the magnificent Powning Park now stands.

The most beautiful river in the world, which you see rippling by over

the rocky bottom, as you look through the glass sides of this banquet room was flowing onward in its course just the same forty-four years ago as now, and how well do I remember standing on the old wooden bridge at evening, surrounded by happy companions watching the clear waters as they danced along over the boulders, while the moon reflected its own rays over the surface, giving a golden hue to the surroundings and making the whole world seem beautiful and all the people happy.

The Pioneers of Nevada who blazed the trails over the mountains and across the plains, opening the way for others to follow and making it easier for their descendants to have homes and comforts, should certainly be appreciated, for the balance of them will soon join those who have gone before, for like Dickens's beautiful reflection on the death of Dombey's son, this river is like the flow of life, and as we gaze on the work of Nature it is simply a model of our lives, ever flowing onward out toward its source, while time drifts us along the course of life out into the open seas of death and into the great beyond, to that undiscovered country from whose bourne no traveler ever returns.

Brothers and sisters, Pioneers, I salute you and hope that when we have our next annual banquet all present will respond to the call, and no taps will have been sounded over the graves of any of our comrades.

A number of impromptu toasts were also given. Among these speakers were Mr. R. L. Fulton, Judge Fuller, and Mr. Dick Riepe.

Mr. R. L. Fulton dedicated the following sentiment to the Pioneers:

Nevada, the desert queen, seated in royal state upon her mountain throne, her gray robe garnished with green, her sandals of copper, her shield of silver, her crown of gold, her banner the Stars and Stripes, her motto "All for Our Country," her chief glory the splendid loyalty of her sons and daughters.

The Pioneers also adopted this slogan:

There are men and women who have visions—visions in which they see over the seas and beyond the mountains. They also have faith and a determination that carries them with their faith to the fruition of their vision—The Pioneers.

By vote of the Pioneers the following resolution was sent to Miss Wier who was detained at home by illness:

October 30, 1914.

My Dear Miss Wier: We all missed you at the banquet today and wanted you to know that we did, so the following was moved and passed, unanimously and enthusiastically:

Whereas, Miss Wier has been the moving spirit in suggestion, initiative, and progress of the semicentennial celebration; and

Whereas, She is unfortunately absent, through illness, from this delightful reunion of Pioneers and their friends; therefore

Resolved, That we record our sincere appreciation of Miss Wier's faithful and successful work, and our deep regret that she could not enjoy with us this pleasant part of it.

Music was also furnished for this occasion. Mr. Karl R. Goetze sang his new composition: "Nevada, I Love You the Best."

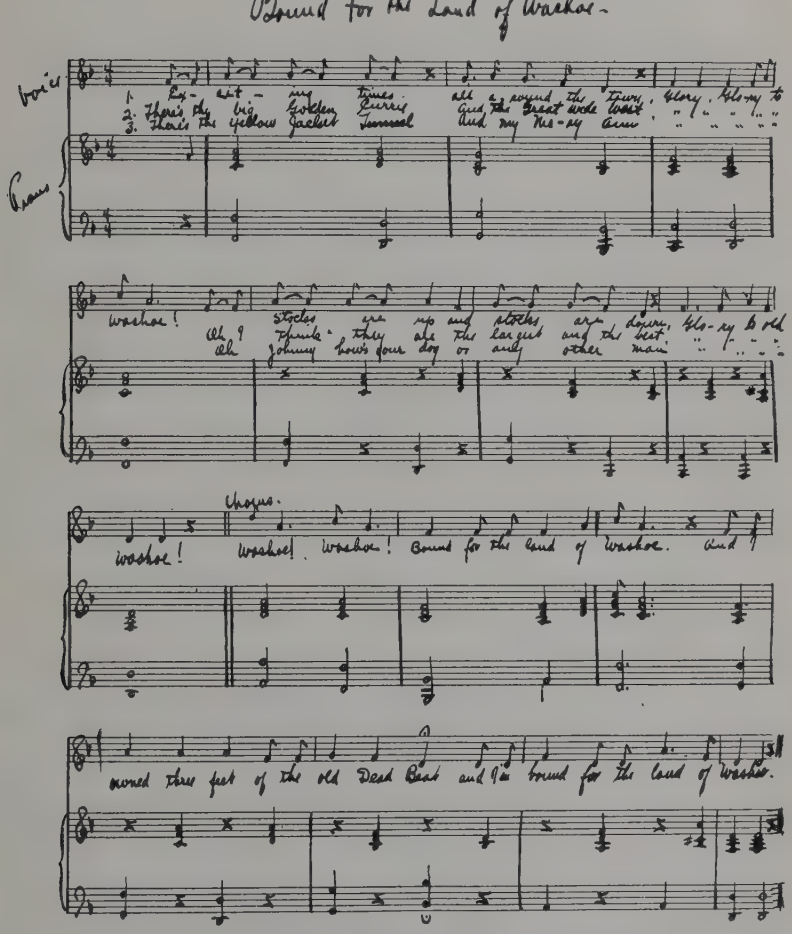
Way out in old Nevada, where the sagebrush grows,
Among the rocky mountains, where west winds blow,
You'll find contented people, of want no one knows;
It's the wonder State, the Sagebrush State of this old U. S. A.

Chorus:

Nevada, Nevada, you're known from east to west;
In Sagebrush State they all have faith, for you have stood the test.
Your mines are the greatest, your soil is the best;
Nevada, Nevada, I love you the best.

It's where the Carson River and the Truckee flows,
The home of sweet cantaloupe, and where everything grows;
Where lawless bands of Indians and cowboys once roamed,
You will find a State that's up to date, Nevada is my home.

Mr. J. B. O'Sullivan sang: "To Thee We Sing, O Silver State"; and Mr. Robert Gracey sang a pioneer song:


Bound for the Land of Washoe.
Voice
Piano
Ex- cit - ing times all a - round the town. Glory, Glo-ry to
1. There's the big Stocken Quirrel all the Great wide West
2. There's the yellow Jacket Immortal And my Nis-sy Aunt
Washoe! Oh! Johnny Stocks go up and stocks are down. Glo-ry to old
Oh! Johnny drink, they are the largest and the best
Johnny lows your dog or any other man
Chorus.
Washoe! Washoe! Washoe! Bound for the land of Washoe. And I
owned three feet of the old Dead Beat and I'm bound for the land of Washoe.

BOUND FOR THE LAND OF WASHOE

Exciting times all around the town.
Glory, Glory to Washoe.
Stocks are up and stocks are down.
Glory to old Washoe.

Refrain:

Washoe! Washoe!
Bound for the land of Washoe,
And I owned three feet
In the "Old Dead Beat,"
And I'm bound for the land of Washoe.

There is the big Gould & Curry,
And the Great Wide West.
Glory, Glory to Washoe.
O! I think they are
The largest and the best.
Glory to old Washoe. —*Refrain.*

There is the Yellow Jacket tunnel,
And my Mary Ann.
Glory, Glory to Washoe.
Oh, Johnny, how is your dog,
Or any other man.
Glory to old Washoe. —*Refrain.*

Oh, see the crowd on Montgomery Street.
Glory, Glory to Washoe.
Everybody is talking feet.
Glory to old Washoe. —*Refrain.*

The Pioneers then proceeded to the formation of a Pioneer Society.

The meeting was called to order by Charles Gulling, who stated the purpose of the meeting and called upon Romanzo Adams to make a communication from the Historical Association and to read a proposed constitution for the Nevada Pioneers. Dr. Adams spoke briefly of the common purpose of the Pioneers and the Historical Association—the purpose of perpetuating the history of early days and of bequeathing to later generations the traditions of courage and strength and perseverance and frankness and generosity which characterized pioneer life. He further stated that it was the purpose of the officers of the Historical Association to ask for authority to offer to become the custodian of all archives of the Pioneers, and to receive the President of the Pioneers as a member of its Advisory Council.

The constitution as approved by the committee, consisting of F. M. Lee, Charles Gulling, and Fred White, was then read as follows:

Original Draft of the Constitution of the Nevada Pioneers

1. *Name and Purpose*—The name of this organization shall be the Nevada Pioneers and the purpose shall be to perpetuate old friendship and to aid in making the history of early days a permanent possession.

2. *Membership*—Any person who lived in Nevada in 1875 or prior thereto shall be eligible to membership and may become a member upon election by the Executive Committee.

3. *Officers and Committees*—The officers shall be: President, three Vice-Presidents, and a Secretary-Treasurer. The duties of the officers shall be such as usually devolve upon such officers in similar organizations. The officers shall constitute the Executive Committee. The President shall appoint such other committees as may be provided for.

4. *Duties of Executive Committee*—It shall be the duty of the Executive Committee to make arrangements for an annual meeting, to elect new members, and to provide for the collection and care of records, reminiscences and other things of historic interest.

The Executive Committee is hereby authorized to make the Nevada Historical Association the custodian of its records and historic materials.

The expenses of this organization shall be met by means of such dues as may be voted or by voluntary contributions.

This constitution may be amended by a two-thirds vote of the members at any annual meeting.

F. M. Lee,
Chas. Gulling,
Fred White,
Committee.

Amendments were made as follows:

H. B. Maxson suggested that the date establishing eligibility be made 1876 instead of 1875. Mr. Gooding made a motion that this change be made, the motion was seconded by Mr. Maxson, and on motion was carried without dissent.

Mr. Gooding then moved that the sons and daughters of Pioneers be made eligible to membership. This was seconded and was carried by unanimous vote.

Mr. Sessions moved that the constitution as amended be adopted. Mr. Luke seconded the motion and the motion was carried with no dissenting votes.

The chairman then said that it would be in order to elect officers.

Mr. Gulling was nominated for President, but at his request was permitted to withdraw his name. Mr. Riepe was also nominated and excused. Mr. Rulison was nominated and elected by acclamation.

Mr. Rulison takes the chair.

Mrs. F. G. Hazlett was elected as first Vice-President by acclamation.

Mr. Brown was elected as second Vice-President by acclamation.

Mr. Maxson was elected third Vice-President by acclamation.

Mr. Gulling was nominated for Secretary-Treasurer and was not permitted to withdraw.

Mrs. Luke was nominated and her request to be excused was granted. Mr. Gulling was elected by acclamation.

On motion of Mrs. Hazlett it was voted that each member be requested to furnish lists of Pioneers of their home towns to the Secretary.

On motion of Dr. Lewis, Miss Clara Louise Wood of Modesto, Cal., granddaughter of Mr. Gridley of the Sanitary Sack of Flour fame, was elected to honorary membership and was made Assistant Secretary of the organization.

ROMANZO ADAMS,
Acting Temporary Secretary.

Charter Members

Josephine Gridley Wood, Modesto, Cal. 1864
Clara Louise Wood, Modesto, Cal. .....
Henry Allen Waldo, Reno, Nevada 1866
Samuel Murray, Reno, Nevada 1869
Jacob Gooding, 521 S. Center Street, Reno, Nevada 1862
Mrs. Mary E. Gooding, Reno, Nevada 1869
H. B. Maxson, Reno, Nevada 1872
J. D. Lewis, Reno, Nevada 1861
W. J. Luke, Reno, Nevada 1871
Chas. H. Rulison, Reno, Nevada 1863
C. Gulling, Reno, Nevada 1866
Richard A. Riepe, 1751 36th Avenue, Fruitvale, Cal. 1873
G. F. Talbot, Carson City, Nevada 1870
Aggie Hall Scheeline, Reno, Nevada 1865
J. O. Sessions, Reno, Nevada 1861
Mrs. J. N. Evans, Reno, Nevada .....
H. J. Gosse, Reno, Nevada .....
Ben R. Brown, Reno, Nevada 1863
Mrs. F. G. Hazlett, Reno, Nevada 1864

THE SUNDAY PATRIOTIC SERVICE AT THE MAJESTIC THEATER, NOVEMBER 1

In honor of the fiftieth anniversary and of the Nevada Pioneers the churches of Reno united on Sunday evening in a service at the Majestic Theater where a large and attentive audience assembled. The meeting was in charge of the Ministerial Association, which had made all the arrangements for the services. The exercises were opened by Mr. F. R. Pargellis, who directed the singing of "America," the audience rising and joining in the hymn. The scripture lesson was read by Rev. W. D. Trout, after which Rev. Brewster Adams offered the prayer. Announcements were made by Rev. Harry Sheldon. Rev. Samuel Unsworth presided and introduced the speakers. Edmund Alexander, one of the Pioneers, recited Senator J. P. Jones's poem, "Silver Jack's Religion."

SILVER JACK'S RELIGION

I was on the drive in '60,
Working under Silver Jack,
Which the same is now in Jackson[1]
And ain't soon expected back.
And there was a chap among us,
By the name of Robert Waite;
He was kinder slick and tonguey;
I guess he were a graduate.

Bob could gab on any subject,
From the Bible down to Hoyle,
And his words flowed out so easy,
Just as smooth and slick as oil.
He was what they call a skeptic,
And he loved to sit and weave
Highfalutin' words together,
Saying what he didn't believe.

One day as we were waiting
For a flood to clear the ground,
We all sat smoking "nigger head"
And hearing Bob expound.
Hell, he said, was a humbug;
And he proved as clear as day
That the Bible was a fable,
And we allowed it looked that way.

As for miracles and such like
'Twas more than he could stan',
And for him they called the Savior,
He was just a common man.
"You're a liar," shouted some one,
"And you've got to take that back!"
Then everybody started,
'Twas the voice of Silver Jack.

Jack clicked his fists together
And he shucked his coat and cried:
"'Twas by that thar religion
My mother lived and died,
And although I haven't always
Used the Lord exactly right,
When I hear a chump abuse Him,
He must eat his words or fight."

[1]The jail in Auburn County, Cal.

Now Bob he warn't no coward,
And he answered bold and free:
"Stack your duds, then cut your capers,
For you'll find no flies on me."
And they fit for forty minutes,
And the boys would hoot and cheer
When Jack choked up a tooth or two,
And Bob he lost an ear.

At last Jack got Bob under,
And he slugged him wunst or twyst;
When Bob finally admitted
The Divinity of Christ.
Still Jack kept reasoning with him,
'Till the cuss begun to yell,
And allowed he'd been mistaken
In his views concerning Hell.

Thus that controversy ended,
And they riz up from the ground;
And some one found a bottle,
And kindly passed it round.
And we drank to Jack's Religion,
In a quiet sort of way.
So the spread of infidelity
Was checked in camp that day.

Then followed an address delivered by Robert L. Fulton on the subject:

NEVADA—HISTORIC AND PREHISTORIC

I doubt whether any State in any country has had a more exciting or romantic career, either historic or prehistoric, than has the State of Nevada. In saying this I do not confine myself to the wild rush to the mines, to the perils of the prospector, the adventures of the cowboy, to our uproarious political campaigns, our Indian wars, nor our battles with the elements.

Long before the State had a name, long before man appeared or civilization dawned, this region was the storm-center of the world, tossed by upheavals, torn by earthquakes, swept by furious hurricanes of air superheated by titanic ovens that melted the very ground until it ran like wax.

Professor Whitney says that during the Eocene age, millions of years ago, what is now the Pacific Coast was the scene of the most violent volcanic eruptions this earth has ever known, and surely we see the marks to this day. We live at the southern edge of the greatest volcanic deposit on the globe. It extends 500 miles into the State of Washington, covering such peaks as Mount Shasta, Mount Hood, Mount Rainier, with Lassen Buttes and Steamboat Springs as faint reminders.

You can imagine the difference in the life-story of a State like ours and one like Illinois which grew an inch in a hundred years, the dust and mud settling evenly at the bottom of the shallow sea for centuries of time. Their present shape shows something of their babyhood.

Something like 30,000,000 years ago our neighboring States were enriched by the great coal measures. Unfortunately for us Nevada was then and for untold millions of years, both before and after, at the bottom of the ocean. Ten years ago the fossil remains of an enormous

creature were found in the American Canyon south of Mill City, where he had lain for probably 50,000,000 years. That ought to entitle him to be called the oldest inhabitant. He was forty feet long—his name was Cymbo Spondylus Petrinus. The University of California had the skeleton removed and it is now in the museum at Berkeley. The ages crept by, millions of years, and the country began to take its present form. The Sierra began to rise and were crushed together and folded up just as you shuffle and fold a pack of cards. The spot where Sacramento now stands was twice as far away as it now is and Ogden would be 1,000 miles east instead of 500 but for the shrinking process.

During these vast convulsions beds of copper were laid down, some of them no doubt still unknown. Later on the Comstock and other lodes assembled and a large lake covered the ground where now the Truckee River flows. When I came to Nevada we were told that this lake was Lake Lahontan which extended as far east as Golconda, and that the Carson footprints were made so long ago that this country has since that time been sunk beneath the ocean's bed and risen up again. One man declared that somewhere down south he found a stone cabin with barnacles fast on it where they had grown when that place went down into the ocean. Later on he was made an honorary member of the Ananias Club.

Now we know that there were two great lakes, millions of years apart in time. The older one extended west from here and in its day the leaf mold at Verdi, which has been taken for coal, and the white banks of diatomaceous earth and volcanic ash at Lawtons were laid down. This was Pah-Ute Lake, one of a chain which Prof. Claude Jones thinks extended along the northern part of the State. He is making a careful study of it for the University.

A great fault in the Sierra left a gorge wide and deep from Mount Tallac to Beckwith Peak, just as if an immense bubble had burst in a vast pot of mush. Later on a lava flow came down from the west and cut off the south end which filled with water and made Lake Tahoe. Frost and wind and rain beat down the cliffs at the north end and made Sierra Valley.

There were maples, mountain willows, oaks, and other hardy trees and bushes, but probably no sagebrush. There was too much moisture in the soil and the air for that aristocratic plant.

Far out into Nevada extended forests, of which frozen stone stumps remain.

Through these forests roamed many animals, the predecessor of the dog, species of deer, a small rhinoceros the size of a wolf, and a bit of a three-toed horse a foot high.

Nature is prodigal of time. One day with the Lord is as a thousand years and a thousand years as a day. A steam shovel and a train of railroad cars will often do in a week what Nature takes a century or two to accomplish. For millions of years she worked at the basin between the Wahsatch and the Sierra, hammering away, grinding down and beating out, shaking and breaking the country into something of its present form. Pah-Ute Lake disappeared, the fauna and flora changed, enormous beasts replaced the puny tribes of earlier times. The horse developed into something like his present size, then died out and became extinct. There were none on this continent when discovered by Columbus nor for ages before. I found the thighbone and some limbs of an elephant on the

side of Peavine Mountain, and Professor Claude Jones found the bones of the horse, the camel, and the teeth of the largest lion ever known, at Astor Pass, north of Atrox. All these have disappeared along with the great saber-toothed tiger, the sloth, and the mammoth. Before going, however, they left their footprints upon the shore of a shallow lake or by a spring which was soon covered eighteen or twenty feet by the sands of the desert. Here they were found by the prison quarrymen near Carson City thirty years ago.

Day before yesterday, that is to say about 5,000 years ago, a second great lake appeared extending from Reno to Golconda and it was Lake Lahontan. I am like the old lady reading astronomy. She said she could understand how scientists could weigh the stars and measure the distance and even tell what they were made of, but for the life of her she could not tell how they found out what their names were. Anyhow Lake Lahontan left its benchmarks all along its ancient shores, above Walker, Carson, Humboldt, Honey, and Pyramid Lakes, and along the old Overland trail. It had no outlet, and Pyramid is its last remnant. The Truckee River flowed down hill then as it does now and in much the same channel. It had a fine big trout known to us as Pyramid trout, it had white fish, and it had that freak of nature, the Quee Wee, too rank even for the palate of the Piute. It grows a couple of feet long, but is very soft and flabby. It does not like high altitudes and is never seen above Wadsworth.

All this time Mother Nature had man in her mind, and in her large and generous way was fixing up his home. About as soon as human habitation was possible he appears upon the scene, coming from God knows where. Bones of an Indian, or a native of some sort, have been found in the asphalt beds at La Brea ranch and a spearhead was found at this end of Walker Lake mixed with the bones of a mastodon in a way that indicated mortal combat.

For several thousand years man changed but little. Only fifty years ago did Nevada really become the seat of a civilized people. Fremont crossed the State in 1843 and the Comstock was discovered in 1859; then history began.

The growth of a State is one of the most charming studies found in all the books, as it becomes the story of the growth of civilization and the development of man from savagery. We are taught that every human body is carried by nature through all forms of animal life, and just so each State goes through all the stages that humanity itself has passed.

The natural history is: First, the wild beast and savage hunter, or fisher, with a country sufficiently extensive between neighbors to prevent scaring off the game and reducing the supply.

The second stage brings the cattle ranger with his beef animals almost as wild as the original beasts of the forest, often more valuable for their hides and horns than for anything else.

Then comes the shepherd with his flocks which he cannot desert for an hour, even at night. The shepherd era was the reflective period, the age when patience was learned and reason dawned upon the human mind. Upon the ancient hills the shepherd tended his charge, thinking over the great problems of life, studying abstract propositions, watching the stars age after age, until he knew their seasons and gave them names; Moses, the law-giver, David, the king, Amos, the prophet, were herders of sheep,

and the Bible was written by inspired men of the desert. Abraham and Lot divided the territory exactly as sheepmen do in Nevada today after their men began quarreling about the feed which was not sufficient for their increasing herds.

Philosophers say that races of men who missed the shepherd age lost an essential part of their schooling. Thus the Chinaman is an example of arrested development because he went from hunter to farmer and never was a shepherd. Our American Indian had no animal he could tame, so he remained a hunter, never a shepherd or farmer.

The shepherd brings in the ownership of land and leads up to the farmer who builds a home and lays the foundation for civilized society. He makes cities possible and then comes manufactures, transportation, the fine arts, and the highest development the race has reached.

This is the normal plan of Mother Nature, and in it you see no miner's age, because mining has no place in the natural order. It is an accident. A very happy accident for the States so fortunate as to strike it, but it displaces the steady, slow growth which depends upon the patient labor of the multitudes willing to work for little and deny themselves much for the sake of a home. And so successful mining does in a year what agriculture does in a generation in opening up a district.

University women practicing on Mackay Field for Pageant

Nevada was the Cinderella of the sisterhood, changed by the magic wand of the miner in a twinkling from the most forbidding in appearance and the poorest in purse to the most brilliant and romantic of them all. From the silence and solitude of the primeval wilderness she burst into the height of civilization, and today life in this new State represents a cross-section of all human history from the witch doctor to the telephone girl. The tepee stands alongside the electric power plant. The ice machine and the automobile are familiar to the Indian basket-maker, whose art is the oldest of them all.

History records few migrations of men equal to that produced by the discovery of the Comstock Lode.

Placer mining in California and in Australia had given out and quartz mining was not yet proven, when the Washoe excitement captured the coast and a flood of men poured over the Sierra Nevada in a perfect torrent.

The mines were discovered in June, 1859, and the next spring we had 7,000 people. Within twelve months twenty quartz mills were built and as many saw mills were cutting lumber in the hills. It is estimated that for every ton of ore that has come out the equivalent of a cord of wood has gone in.

All the machinery was hauled by teams at a cost of from 5 to 20 cents a pound.

In 1861 over 17,000 were on this side of the mountains and in 1862 the number doubled.

It was a strange and motley crowd, but it had blood and nerve and high courage. It was not the sloven nor the drone, not the coward nor the weakling, who stood ready to fling all his enterprises to the breezes and start out over an almost impassable range of mountains or across 200 miles of desert for a strange land where he knew there were untold difficulties and dangers.

The pilgrims were of all classes: the rich man's son who had been through the best schools; the poor boy who had been through none; the small, the large, the witty and the dull, but all had self-reliance and determination and grit a-plenty. The big game started right at the beginning and men ran the gamut from poverty to wealth and back to poverty again, some of them many times. In business and in all walks of life the scholar rubbed shoulders with the laborer, and so near to nature were they that they each took the other at his true value regardless of antecedents.

Fabulous gains and losses were common and everybody had an even chance. Stocks were sold at every corner, and, like the turn of a card, men watched for a new deal. Union sold for 15 cents in January and for $200 in September. One year Sierra Nevada was a dollar in May and $275 that fall. Belcher was 90 cents when one day a miner's pick struck a thin line of ore no thicker than the blade of a knife. It opened out and the next month the stock sold for $1,500 a share. Gov. Fred Tritle told me that one day he was worth $80,000 and the next he was $80,000 in debt. Lucky Baldwin was turned out of his room one Saturday night because he could not pay his room rent. The next Saturday he was a millionaire.

The sudden creation of wealth has a marked effect upon the mind and character of men. Here it was shown in many ways: in luxurious living, in bold finance, in the construction of great works, in boring tunnels through the hills, in vivid journalism, in reckless gambling and always in lavish generosity and benevolence. The times were wild and life was at its flood. Some one has said that one man living alone means insanity, two mean dissipation, two men and a woman mean murder. Women were scarce at first, but they came later and their refining influence made society safe and wholesome. No set of men that ever lived showed a higher respect, a more chivalrous devotion to women. Certainly none were ever more susceptible to the softer and gentler influences of the human heart. No appeal was made in vain; no charity was ever turned away.

The whole region from the Sierra to Utah was once known as Washoe to the outside world, and as the tide swept across the country, new discoveries were made—Austin, Eureka, White Pine—making Nevada headquarters for the whole earth as a mining center. Her stocks were quoted hourly in every stock exchange from San Francisco to Calcutta. Here silver mining in America was born. Going 3,000 feet down into the bowels of the earth brought forces into play that could not be foreseen and difficulties not mentioned in the books or provided for in any college course. Pumps to carry immense bodies of water hot enough to cook an

The Capitol at Carson City and Governor Boyle

egg; hoisting engines that could be stopped and started with the precision of a watch; new systems of timbering; new methods of extracting ore, made a new history and science of mining.

A rare set were the Pioneers. Books could be written of their sayings and doings. But they are passing rapidly. Many have gone to other States, where they have risen to eminence; more have gone into the great shadows. Some have remained loyal to this old State and are with us today.

Mining made a market for supplies and crops, for beef and mutton, and settlements spread out north, east, and south wherever water ran. A sturdy class of farmers came and soon we were admitted to the Union as a State. You know the story: how Lincoln was our godfather and how gallantly this little band, gathered into these old hills from every corner of the world, responded.

And how men learn to love these mountains! Pure air and bold scenery develop energy, while elevation of spirit and determination of character seem to belong to high altitudes. How sweet the lesson of the hills! John Muir says when man goes out into the wilds he is returning home. The religion, the patriotism, the consolation and the faith of our race touch the clouds and not the clods.

The great movements, the world-moving inspirations, have come out of the wilderness.

From Mount Olympus to Mount Calvary the human soul has received its ecstacy in time of joy, its solace in time of sorrow from the mountain tops. The Psalmist says: "I will lift up mine eyes to the hills, whence cometh my help," and the soul of the prophet sang, "I will flee as a bird to the mountain." Millions of men worship the beautiful mountain which shines like a star a hundred miles at sea, and the sacred spirit of Fujiami has filled the Japanese with the invincible fire which defies the most powerful nations of the earth. After seven years of banishment, Buddha found the perfect truth; Mohammed was a son of the desert, became a sheep herder, retired to the cave of Kirma and received God's message from the angel Gabriel in a dream. The tables of the law were sent down from Mount Sinai and the Son of Man, who spake as never man spake, sought the mountain top to give the world that sermon, so simple and yet so grand, so brief and yet so complete, that it has done more to develop the moral nature of man, to bring out the higher qualities of the human intellect, to stimulate our nobler nature, than all the teachings of the philosophers.

The educators are learning that nothing they could ever teach our children would so build character, so fortify them against temptation, so cheer them under life's heavy burdens, as those inspired words:

"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

"Blessed are they that mourn, for they shall be comforted.

"Blessed are the meek, for they shall inherit the earth.

"Blessed are they that do hunger and thirst after righteousness, for they shall be filled.

"Blessed are the merciful, for they shall obtain mercy.

"Blessed are the pure in heart, for they shall see God.

"Blessed are the peacemakers, for they shall be called the children of God."

Nevada is like the Holy Land, but larger and richer. I crossed the State with Gen. Lew Wallace, who wrote Ben Hur. Riding down the

Humboldt, he said: "How much this is like the River Jordan; the same winding stream, the same green fringe along the banks, the same brown and treeless hills."

I crossed it with Redding, and he said: "What a study for the geologist. No trees to hide the hills, no grass to cover the rocks. You can read the life story like an open book."

I crossed the State with Ben Greet, and he said: "What marvelous beauty in the light and shade of those rich-colored mountains."

I crossed the State with Morris, and he stood with uncovered head at sunset and, as the evening fell, he worshipped the afterglow so dear to the lover of Italian skies.

I crossed it with President Jordan, and at almost every station he said: "What bright-eyed boys and girls."

I crossed it with John D. Rockefeller, and, as he cast that calculating eye over the crowds on the platforms, he brought down his fist and said: "What clear-eyed men. They can do things."

I crossed with Collis P. Huntington, and he said: "If I were a young man, I would devote my life to developing irrigation in Nevada."

I crossed with George Q. Cannon, and he said: "What lovely complexions the women have." You know George was an authority on such subjects. He was the leader of the Mormon church for fifty years.

And we live in a favored land.

The Savior said: "To whomsoever much is given, of him shall much be required."

Have you ever thought of the future of Nevada? What position shall Nevada take in this Sisterhood of States that aims to be the leader of the world's civilization for a thousand years to come? In what light shall we stand before mankind? What part shall our children take in the great day just dawning in the world movements which are upsetting thrones and changing the maps of five of the six continents? Mankind has been thrown into a great crucible which is melting the crowns of Europe and recasting the world's government.

Destiny offers us great possibilities. Nothing necessary to the upbuilding of a great State was omitted when Nevada was created. There are obstacles to overcome, it is true, but the progress of the human family has been gained by struggling with difficulties. No race of men ever rose high who did not have to fight for life. An indolent man, one who has no need to plan and work to succeed, has no incentive. Written language originated with races that were forced to irrigate the ground in order to produce food. Mild climates with no winters and no hardships enervate men and women. Where food grows all the year around, and no clothing is necessary, slavery has been the rule. Where hard winters and careful cultivation are required, you find the highest type of manhood and womanhood. In the hill countries all the boys are bigger and smarter than their daddies, and the girls taller and handsomer than their mothers. Nevada has six-foot girls by the hundreds and the gallant little band of Rugby players at the University are samples of the boys of the coming generation. It may be that we cannot have a great population, but we can have quality if not quantity.

I believe in teaching the boys and girls of Nevada something about their own home. I believe in teaching them to love their native State.

Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land!
* * * * * *
If such there breathe, go, mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim.

St. Paul said: "There was a time when to be a Roman was greater than a king." What an honor it is to be an American! Let us make it a distinction to be a Nevadan. Let us teach our children to love and honor their State.

We must keep Nevada teachers for Nevada children, not those who cast sneers at Nevada or teach ten for one about other States or countries. We need not be narrow, but we should cherish the Normal School and encourage its graduates. The Mackay School of Mines, the Agricultural College and the Normal School are our greatest seats for learning, and the ones we need the most.

Westward the star of empire takes its way. The mountain States in every country have advantages peculiar to themselves and, with a proper use of the means Providence has given us, we ought to develop a noble race, and in some future age, when the times are ripe, the seat of the highest civilization, the home of the liberal art world, the leaders in science may be found upon the banks of the Humboldt, the Truckee, or the Carson.

Dr. George Wharton James, nearly two score years ago a resident of this State, gave his recollections of Nevada in the early days of its statehood and paid an eloquent tribute to the Pioneers. His subject was: Nevada in History and Prophecy: "And There Were Giants in Those Days." Dr. James said in part:[1]

Mr. Chairman, Ladies and Gentlemen:

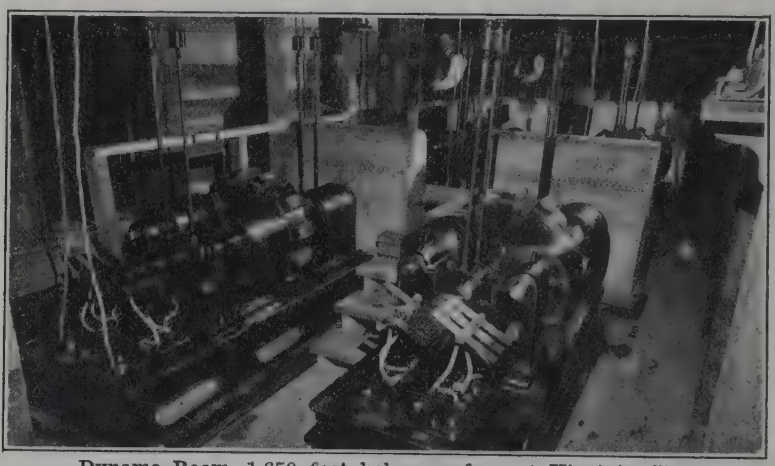
Fifty years ago this State was born—born as a result of a civil war as disastrous as the present war in Europe. Thirty-four years ago I came into Nevada, a sickly and weakly boy. In my seven years of residence here I learned to love the land because of the health and the wider outlook it brought me. I shall endeavor to tell you of some of the impressions received at that time, though I cannot, like Mr. Fulton, go back 50,000,000 years. But there were giants in those days. The footprints at Carson City prove it as do the shores of Lake Lahontan. Even among the Indians some had giant intellects. The white man is too apt to think that the Indian has no power of thinking. Chief Winnemucca was truly a great man both physically and intellectually, and in some respects spiritually. So his son Natchez would have been also had it not been for the white man's whisky. I have heard Winnemucca talk to thousands of Piutes at one time and he spoke in a convincing way. My health today is due to the teaching of the Indian and not to the medicine men of the white race. So also the Indians of Nevada are giants in the masterly artistic work of basket-making.

[1] Unfortunately no stenographic notes of this address were taken, and it is here reproduced from longhand notes made by the Secretary of the Nevada Historical Society.

In speaking of the Pioneers I think first of the inspiration which should come into our lives because of the study of the Pioneer. For the world needs the power of initiative, and every man or woman who was a Pioneer had much of this quality. He needed the power of initiative and also foresight in order to pull up stakes and prepare for a five- or six-months journey across the plains which offered no place for obtaining forgotten articles. Neither were there any telegraphs. Great physical endurance was needed, and those who were not strong when they started had become so ere they reached their destination, for the very hardships gave strength to the Pioneer. The out-of-door life also conduces to greater clarity of mind and purity of soul as well as strength of body. The man who goes through life without hardship is to be pitied. With Rabbi Ben Ezra let us say:

> Then, welcome each rebuff
> That turns earth's smoothness rough,
> Each sting that bids nor sit nor stand but go!
> Be our joys three parts pain!
> Strive, and hold cheap the strain;
> Learn, nor account the pang; dare, never grudge the throe!

Because of hardships, we develop into men of power.
The overland trip also developed a cosmopolitan and hospitable spirit.



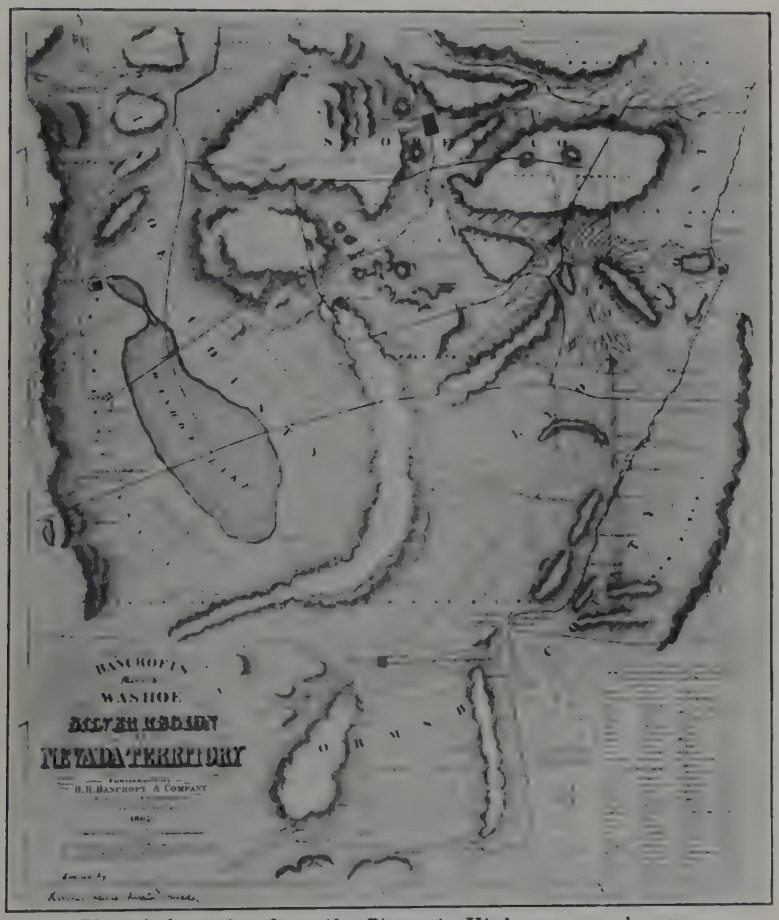
Dynamo Room, 1,650 feet below surface at Virginia City

The Pioneers were also simple-minded. They honored a man like Wm. M. Stewart who could grasp quickly all the technicalities of a case. Birth and education had nothing to do with his standing, neither with that of Senator Jones. The education of the latter was that of rubbing shoulders with his neighbors. In his time a flume was built to bring lumber from Lake Tahoe country. Senator Jones came down the flume in a boat at the rate of a mile a minute. By the way, that flume idea was invented by a Nevada man. Perhaps the academic spirit is wont to check inventive genius. The school should discipline the mind, but too often it contracts it instead.

Sutro's resolute fight against the Bank of California was another notable event. It is an unusual thing for a solitary man to fight a great and rich institution.

There were great miners in those days, such as Fair, Sharon, O'Brien, and Mackay. There were also great lawyers and statesmen. At Washington I heard Senator Jones speak on the silver question. Since then I have studied that question and am convinced that nothing equal to his speech has ever been offered on that subject.

There were great railroad builders like Judah. Also in the field of transportation were the great teamsters driving ten to fourteen spans of mules with one line. One man hitched fifty mules to six wagons and a



"The whole region from the Sierra to Utah was once known as Washoe to the outside world."

picture of this scene was sent to the London Times. It was believed to be a fake. The Pony Express traveling with the mail at the rate of twenty-five miles an hour was another wonder. Always the rider was in danger of Indian attacks. For the story of giant stage drivers read Mark Twain's "Roughing It." Every Nevada boy should read that book at least once a year until he knows it by heart. Here he will learn of men like Hank Monk and Big John Littlefield. John F. Swift's story of Robert Greathouse is also a teamster tale. Then there were mail

carriers like Snowshoe Thompson, who was an intellectual and physical giant. No matter how far he was from civilization he was never afraid because he knew that God was his friend. There were also some literary giants. By some, Swift's "Going to Jericho" is said to be greater than any of Mark Twain's stories of the West. Goodwin's "As I Remember Them," Dan de Quille's "Bonanza," Harry Mighels's "Sagebrush Leaves" and Sam Davis's description of electricity on the Comstock—these are all great products of Nevada. Then there are Mrs. Strobridge's three wonderful books of desert life, to say nothing of Philip Verrill Mighels and Miriam Michelson. So much of the past!

But what of the future? It is hard to conceive of what may eventually be in this Western State. Civilization moves westward. From the Hindu Kush on the banks of the Indus it has spread through Asia Minor, Egypt, Greece, Rome, Great Britain, and across the Atlantic to the zone of the United States. Today we hold high the banner of civilization. If this means anything, it means that civilization will ultimately concen-

Entrance to Sutro Tunnel

trate here in the western part of the United States. As for Nevada, Lahontan Dam means that waste lands will be made fertile. We are also beginning to realize what Nevada means for health and climate. Southern California makes much of her climate, scenery, and playgrounds. Yet Nevada has a more healthful climate, and there is only one Lake Tahoe in the world. I, myself, could spend fourteen months in every twelve there if only I could afford it.

Then again there is that wonderful ride from Southern California to Reno if only you come east of the Sierras. But Nevada needs to work for good roads by way of Bodie, Aurora and Mono Lake.

Another asset is in your University, but you do not properly appreciate the fact and some of the teachers you have in it. They are better known for their worth in the East and in Europe than they are to you. Already Nevada has gained scientific standing. She needs now to become a greater cultural center as well.

As for the people of Nevada, we should urge the upbuilding of the

highest ideals so that we may become worthy children of those great sires of pioneer days. Let us take the motto of Columbus for our watchword and never retreat:

Behind him lay the gray Azores,
Behind the Gates of Hercules;
Before him not the ghost of shores;
Before him only shoreless seas.
The good mate said: "Now must we pray,
For lo! the very stars are gone.
Brave Adm'r'l, speak; what shall I say?"
"Why, say: 'Sail on! sail on! and on!'"

"My men grow mutinous day by day;
My men grow ghastly wan and weak."
The stout mate thought of home; a spray
Of salt wave washed his swarthy cheek.
"What shall I say, brave Adm'r'l, say,
If we sight naught but seas at dawn?"
"Why, you shall say at break of day:
'Sail on! sail on! sail on! and on!'"

They sailed and sailed, as winds might blow,
Until at last the blanched mate said:
"Why, now not even God would know
Should I and all my men fall dead.
These very winds forget their way,
For God from these dread seas is gone.
Now speak, brave Adm'r'l; speak and say——"
He said: "Sail on! sail on! and on!"

They sailed. They sailed. Then spake the mate:
"This mad sea shows his teeth tonight.
He curls his lip, he lies in wait,
With lifted teeth, as if to bite!
Brave Adm'r'l, say but one good word:
What shall we do when hope is gone?"
The words leapt like a leaping sword:
"Sail on! sail on! sail on! and on!"

Then, pale and worn, he kept his deck,
And peered through darkness. Ah, that night
Of all dark nights! And then a speck—
A light! A light! A light! A light!
It grew, a starlit flag unfurled!
It grew to be Time's burst of dawn.
He gained a world; he gave that world
Its grandest lesson: "On! sail on!"[1]

The meeting closed with a benediction by Rev. Dr. Hess, after which a film showing the proceedings at the Panama-Pacific Exposition on Nevada Day was thrown on the screen. This film was sent by Dr. Haderle of San Francisco, President of the Nevada Society of California. It was of special interest because the participants were nearly all former residents of Nevada.

Thus was brought to a close the semicentennial program in Reno. Throughout the State public school exercises were held in commemoration of the early days and in Carson City a public program was enacted. The Reno Evening Gazette published a large souvenir edition containing brief reviews of many important phases of development in the State. An article written for that edition by the secretary of the Nevada Historical Society follows:

[1] Joaquin Miller, "Columbus."

MEMENTOS OF NEVADA'S OLDEN DAYS AND THE WORK OF THE NEVADA HISTORICAL SOCIETY, TRUSTEE OF THE STATE OF NEVADA[1]

JEANNE ELIZABETH WIER

Worship of the Past and Reverence for Pioneers.

Fashion—not Dame Fashion—but this time *Master Fashion*, has decreed that each State of the United States shall have at least one historical society within its borders. And this custom, like every other one which is not a mere ephemeral whim, is founded upon reason rather than upon prejudice. It is the expression of the natural desire of any people to preserve the mementos of the founders of its society, those heroes—demi-gods, if you please—who by virtue of their Herculean efforts made civilized human existence possible in places hitherto forbidden to aught save savage man or beast of prey; those intrepid Pioneers who, undaunted by the dangers of unknown seas or the terrors of the guardian dragon, sought the "Golden Fleece" and found it, and left a heritage of courage and valor for the coming generations beside which the dower of most

Transportation on the Desert

precious metal pales into insignificance. Ancestor worship is a characteristic feature of every primitive faith. It is closely akin to the idea of priestly and kingly descent from the supernatural beings called gods. In loosely organized societies it has been a unifying connecting bond which has been a powerful force in the direction of the evolution of strong States. For the spirit of emulation of bygone heroic deeds reinforced by the compelling power of a religious faith has ever been a potent factor in leading Israel onward toward the promised land of a national possession. So we also of the Twentieth Century, realizing that the true American frontier has forever passed away, with a feeling of reverence and awe for the Pioneers who blazed the trails and who, as hunters, trappers, fur traders, stock raisers, gold seekers, farmers, built the first foundations of the social structure on the ever westward moving frontier line, cannot but treasure and preserve the mementos of Argonauts of the

[1] This article was written for the semicentennial number of the Reno Evening Gazette, published October 29, 1914.

early days. We also gather them together into temples and bid the stranger come with uncovered head and unshod feet into the holy places of our history.

Desire to Forward Future Needs of State.

And yet, withal, even in these sanctuaries of the West a more dominant note is heard than that of worship of the past. It is that of desire for the future—a care that the days yet to come shall produce men and women of stronger build, of keener vision, of greater wisdom than the past has ever known, to the end that the increasing complexity of political, social, and industrial life shall not find us unprepared in leaders and builders. Western civilization, in a word, demands that no spirit of religious contemplation or intellectual abstraction shall be allowed to lure the devotee from his duty to the here and now, nor to imagine that the joys of Nirvana will ope to him who scorns to take heed of the demands of the physical world in whose midst he lives.

Training of America's Coming Citizens.

And thus it is that the legislators of our country in loosening the purse strings and making historical collections possible have done so less perhaps in reverence for the past than in hopefulness for the future. Not for themselves, but for their children, have our representatives in legislative halls made possible the erection of fireproof buildings to house the mementos of their past, and just because the children figure largest in these plans, the historical building is, with increasing frequency, located in close proximity to the State's highest educational institution where its young people come for instruction and inspiration. For through looking upon the souvenirs of the museum and through thinking upon the deeds recorded in the library the student of the State's early history must be the better prepared for sober, thoughtful, intelligent citizenship. He will surely think more widely on questions of political interest; having realized the significance of the great uplifting influences of the past, he will come as a matter of course to the appreciation of the significance and seriousness of the present and of his part in the building of the Commonwealth. He will learn to have a greater reverence for truth and a greater skill in detecting falsehood because he has sought to learn the truth regarding the past of his own community. As Bishop Stubbs has said, "The disciplinary benefit of the study of history is to make people honest and intelligent in the view of public events, and of public measures and duties—a training of the judgment for the patient consideration of private as well as of public opinion. The student must look for truth and work for justice."

Pacific Coast Pioneers in Virginia City, 1872.

In the Commonwealth of Nevada one of the first impulses was to provide for such an historical center. In 1872 before a decade of statehood had elapsed the Society of Pacific Coast Pioneers was organized in Virginia City, then the metropolis of the Sagebrush State. Its members were drawn from those men of whom Judge Goodwin has since written. They were superior intellectually to any race of men that ever before caused a State to round into form—that is, they averaged higher and they did things and did them right. Even the toughs among them never shot the wrong man and the swear-words of those who engineered mules and oxen had a rhythm, a euphony, and power of expression never

attained by any other race. This perfectness was general. For instance, if mining was reduced to nearly an exact science, stage-driving was reduced to a fine art, and here in Washoe County Colonel Johnson had an imagination which made all previous works of fiction seem insipid and tame. All the intellectual sky of Nevada was filled with stars among those Pioneers. They soon made for Nevada a name which arrested the world's attention. Scant wonder that these men, while laying the foundation of a State, planned also to leave a record of its building. The spirit of achievement dominated this work also, for, when in 1875 after the accomplishment of much valuable work the great fire on the Comstock destroyed the society building with all its contents, a new hall was at once erected and another collection was made. But with the decline of the Comstock and the scattering of the Pioneers, the society finally came to despair of preserving its treasures in Virginia City and it therefore donated the collection to the State. At the Capitol at Carson City a small remnant of curios may still be found. Probably not one of the members of this Pioneer Society is now living. But its aim, as stated in its constitution, "To collect and preserve information concerning the early settlement of the country, and to perpetuate the memory of departed Pioneers," still lives. Its mantle as well as that of the Reese River Pioneers of Austin has fallen on the Nevada Historical Society of recent origin.

Creation of the Nevada Historical Society.

For not until thirty-two years later was the interest in this historical work revived, and then on the basis of a state-wide organization. In 1904 the Nevada Historical Society came into being as a private organization. It enrolled among its charter members many of the most prominent men and women of the State. One-fifth of the founders of the institution have since crossed the Great Divide. General Kelley, the pioneer journalist, was its first Vice-President and its second President. The first Secretary of State, Chauncey N. Noteware, and those educational trailmakers, Hannah K. Clapp and Orvis Ring, were among the first to give support to the undertaking. Senator Nixon was its later benefactor. Samuel Clemens was an honorary member. All are now on the graduate roll. The first three years of the organization's life were almost barren so far as the work of collection and investigation was concerned. Some members dropped out after the first enthusiasm was spent, leaving a smaller but more devoted band who really understood the purpose of a state historical society or appreciated what it might become. Under the guidance of its first President, Mr. R. L. Fulton, the little company was held together, and when after a few years Mr. Fulton, in hope of finding for the Society a better leader, resigned the post to which he had been yearly reelected, he did not lose interest in the undertaking, as was evidenced by his payment of a life membership at the time of greatest financial strain for the organization, as did also Hon. Wilson Brougher of Carson City, Mr. R. A. Riepe of Ely, and Mr. Eugene Griswold, an ex-Nevadan now resident of Berkeley. Governor Oddie was the Society's first life member, having enrolled as such in 1905.

Becomes Trustee of State.

Because of the unusually difficult problems pertaining to the gathering of historical materials in so large and sparsely populated a State as Nevada, it early became evident that the Historical Society could not

perform its function without state aid. To prove that it was worthy of state support and recognition was not an easy task for its officers, although it was conceded even at that time to be an agency of higher education. But in 1907 by Act of the Legislature signed by Governor Sparks the Society became a state institution with a small appropriation for the maintenance of work during the biennium. Since that time the organization, as the trustee of the State, has labored diligently to collect and preserve the records and other historical materials pertaining to the early history of the Commonwealth of Nevada, and at the same time has not neglected to gather in the current newspapers and broadside issues which in their turn will soon become historic. To the uninitiated public its work may at times have seemed to be performed in a desultory and unbusinesslike manner. Months there have been indeed when the wheels slowed down because over in the engine room the fuel was exhausted, and once at least there was imminent danger of a "closing down." But never have the officers swerved from their determination to husband to the uttermost farthing the revenues entrusted to them and to make them count for the most in the service of the State.

Private Benefactors.

Private aid has not been wholly lacking. While state sentiment has been forming, while historic consciousness has been evolving, assistance has come from men who not only helped to make history, but who also have realized more keenly than others the need for quick action in its preservation and who have therefore contributed generously when state aid was unavailable. A trio of such loyal Nevadans are Mr. Clarence H. Mackay, Mr. F. N. Smith, and the late Senator Geo. S. Nixon.

The New Temporary Building.

Instead of the handsome $55,000 which the 24th Nevada Legislature by one less than a unanimous vote gave to the Historical Society, there now stands on a site on North Center Street close to the University gates an unpretentious brick structure built from a $5,000 fund appropriated by the 25th legislature and approved by Governor Oddie on March 28, 1911. Though rude in appearance and without ornamentation, it has a floor space of 3,200 square feet, all of which is now utilized for office, library and museum. More than usual care has been taken to protect its contents against loss by reason of fire. The urgent need of moving the collection from the frame structures where it was previously stored was the deciding factor against the postponement of building activity until such time as the State could afford to erect such a structure as was at first contemplated, or until, as public sentiment perhaps demanded, a lot could be secured nearer the center of Reno.

General Character of the Collection.

The library and museum now contain many thousands of items, including books, pamphlets, newspapers, broadsides, maps, manuscripts, pictures, and a varied list of museum exhibits, some of which are of rare value. There are numerous relics of Indian life, pioneer society, war history, political and industrial life.

Relics of First Nevadans.

Anthropological specimens tell of the Indian occupancy of the country before the days of the pale-face. One case and two tables are devoted to the relics from the guano cave near Lovelock and from the shores of

Humboldt Lake hard by. Concerning the cave the Princess Sarah Winnemucca of the Piutes told the following story: "Among the traditions of our people is one of a small tribe of barbarians who used to live along the Humboldt River. It was many hundred years ago. They used to waylay my people and kill and eat them. They would dig large holes in our trails at night, and if any of our people traveled at night, which they did, for they were afraid of these barbarous people, they would oftentimes fall into these holes. That tribe would even eat their own dead—yes, they would even come and dig up our dead after they were buried, and would carry them off and eat them. Now and then they would come and make war on my people. My people say they were very brave. When they were fighting they would jump up in the air after the arrows that went over their heads, and shoot the same arrows back again. My people took some of them into their families, but they could not make them like themselves. So at last they made war on them. This war lasted a long time. Their number was

Glenbrook Bay, Lake Tahoe, Nevada

about twenty-six hundred. The war lasted some three years. My people killed them in great numbers, and what few were left went into the thick brush. My people set the brush on fire. This was right above Humboldt Lake. Then they went to work and made tulé or bulrush boats and went into Humboldt Lake. They could not live there very long without fire. They were nearly starving. My people were watching them all round the lake, and would kill them as fast as they came on land. At last one night they all landed on the east side of the lake, and went into a cave near the mountains. It was a most horrible place, for my people watched at the cave, and would kill them as they came out to get water. My people would ask them if they would be like us, and not eat people like coyotes or beasts. But they would not give up. At last my people were tired and they went to work and gathered wood and began to fill up the mouth of the cave. Then the poor fools began to pull the wood inside until the cave was full. At last my people set it on fire; at the same time they cried out to them,

'Will you give up and be like men, and not eat people like beasts? Say quick—we will put out the fire.' No answer came from them. My people said they thought the cave must be very deep or far into the mountain. They had never seen the cave nor known it was there till then. They called out to them as loud as they could,'Will you give up? Say so, or you will all die.' But no answer came. Then they all left the place. In ten days some went back to see if the fire had gone out. They went back to my third or fifth great-grandfather and told him they must all be dead, there was such a horrible smell. This tribe was called people-eaters. My tribe say that the tribe we exterminated had reddish hair. I have some of their hair, which has been handed down from father to son. I have a dress which has been in our family a great many years, trimmed with this reddish hair. It is called the mourning dress and no one has such a dress but my family."

The temporary building of the Nevada Historical Society

A wisp of this same red hair is in the collection of the Historical Society, and has been thought by some to signify the influence of the Cave Dwellers of the South as they also were distinguished from other tribes by their reddish-brown hair. While the antiquity of the contents of the cave is still in question, the materials thus acquired are without doubt very valuable from the scientific standpoint, since they illustrate admirably the primitive life of Nevada's first inhabitants, the Indians.

Souvenirs of the Bonanza Days When "Only Millions Would Do."

Souvenirs from the old mines and mills of the Bonanza days recall the memories of the years when the State was in its formative period politically and industrially. Among these is the heavy cam of the old Rock Point Mill at Dayton which worked the ores of the Comstock. Tools

from the old abandoned shaft on Gold Mountain are proof that southern Nevada had mining experiences of its own in those early days, and the rich Potosi of Lincoln County had closer neighbors than Austin and Virginia City. Silver Peak has sent its reminder of the days when at unthinkable expense a vulcanized rubber plant was installed for the leaching of the silver taken from its famous mine. Bullionville and Pioche are represented by now useless bits of machinery which have long since ceased to figure in the industrial world. But here they shall lie, let us hope, for many centuries, mute reminders of those "who taught the world how to open great mines and how to reduce rebellious ores."

Souvenirs of recreation and of luxury and of civic life as found in the Bonanza days are also here, for in one case rests Nevada's first fire bell, a pigmy affair, yet huge when compared with its companion in another case, the tiny but beautiful bell which rang up the first curtain of the

An aisle in the Nevada Historical Society Building

old McGuire Opera House in Virginia in the days when theater troupes came by stage from Sacramento and San Francisco. A theater bill of 1862 advertises what was probably the first Shakespearian play enacted in the Territory. A bootjack of wonderful make, such as no poor man ever owned, has also found its way from the Comstock, as has also a large and valuable collection of minerals brought together in the early days by a Comstock Pioneer. A hammer lost in the building of the Capitol in 1870 and found a few years since when the structure was undergoing repairs, a piece of the first flagstaff from off the Capitol, are visual reminders of our political development, as are also the pictures of Nevada's Governors and legislators. Nor is this all, for a nucleus is already formed of Governors' souvenirs. Territorial Governor Nye's sword and "Broadhorn" Bradley's hardwood cane; Governor Sparks's

pen, and the quaint though cumbersome writing implement fashioned from a hand-wrought nail of the Old Mormon Station and used by Governor Oddie in signing the building bill of 1911—shall not these items remind the families of other Nevada Executives that a place is reserved for still other gubernatorial souvenirs?

The McCone Foundry Bell.

Belonging to a somewhat later date on the Comstock is the massive bell of silver tone as of silver composition which swings from the beam under the skylight, and which was rescued from oblivion by Mr. George Wingfield and brought to its final resting place through the efforts of Mr. Harry Gosse.

Mark Twain Relics.

Some would have us believe that Mark Twain never possessed but the one firearm and that this solitary weapon of the author of "Roughing It" now resides in California, but true it is that the building on North Center Street houses the remains of a once serviceable pistol used by Mark in Virginia City. Each step of its wanderings since it passed from its original owner to experience the "big fire" with Dan De Quille and finally to become the property of the State is carefully recorded. Nevada failed to obtain a Mark Twain statue, but she possesses a genuine Mark Twain pipe—such a one as Mark loved, such a one as he pictures in "Roughing It": "Ham and eggs, and after these a pipe—ham and eggs and scenery, a down grade, a flying coach, a fragrant pipe and a contented heart—these make happiness. It is what all the ages have struggled for." And with the pipe there is a letter from his daughter, the Countess Gabrilowitsch, in which she speaks of her father's regard for the work of the Nevada Historical Society.

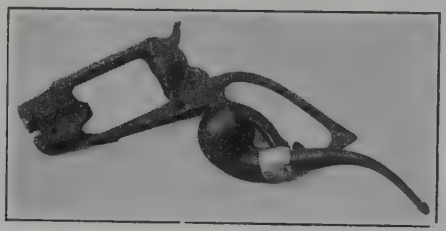
Mormon Station.

Of more than passing interest is the collection of souvenirs illustrating the life of the old Mormon Station at Genoa. Pictures of the log cabin which was destroyed by fire a few years since; pieces of the old logs; hand-made nails used in its construction; the andiron and crane from its fireplace; the pans in which gold was separated from the refuse ere it was received in payment for goods at the trading station; the ink-well and canceling stamp from the first postoffice in the State, kept at this same Mormon Station—all serve to recall to the Pioneers those days of the 50's when the life of western Utah centered about the little log cabin on the banks of the Carson River and repeated on a smaller scale the story of the redeeming of the desert by the Pioneers of the Great Salt Lake Valley.

Historic Weapons.

Reminiscent of another type of history, yet withal wholly typical of Nevada, is the collection of old weapons, ranging from swords and muskets which did service in the great American wars to the flint-locks that protected the Mormons on their westbound trek to Great Salt Lake and beyond, and the tiny derringers which saw service on the Comstock in the days when justice was measured out by a vigilance committee. Older than these last is the Colt revolver owned by the man who founded Carson City, and who, having shot an eagle nailed it above the door of his cabin, thus giving its permanent name to Eagle Valley. Of still older pedigree is the Spanish lancehead brought from southern Nevada and

Mummied Indian Baby from Guano Cave near Lovelock



Mark Twain's Gun and Pipe

A Home-Made Wheel of 1867, by Chas. Rulison

Dayton Theater Bill of 1862 announcing what was probably the first Shakespearian play enacted in the Territory

which, with other relics not yet gathered into the fold of the museum, point to the days of the Spanish occupancy of the Vegas Valley by the Franciscan Fathers of Mexico. Slight reminder this of the place the now Nevada once held in the "Mexican Cession," and the Spanish flag, blood-stained and bullet-scarred, which hangs in another corner, bears evidence that as Nevada was at one time rescued by the United States from the Spanish-American, or Mexican influence, so a Nevada boy just fifty years later wrested from the flagstaff at the battle of San Juan in Cuba the flag which stands for the exertion of the same kind of influence in another part of the American world.

The Fremont Pistol.

Of somewhat doubtful authenticity is the so-called Fremont pistol, but if not the companion of the illustrious pathfinder it at least helped to mark the trail by which others followed in his footsteps into the golden land of California.

Captain Davis Loan Collection.

Here again in the private collection of a historically minded Nevadan is seen the characteristic feature of frontier life. What a story those fifty-one guns of all sizes and descriptions might tell—a story more strange and unthinkable perchance than even that of their neighbor, the Ninevite tablet three thousand years old or the books of ancient manufacture.

Athletic Trophies.

As the days of violence have vanished so, in the souvenirs of these later times, is seen a different type of rivalry. The trophies of the Wheelmen's Club belong to this later era, but when another half-century shall have passed over our heads these modern things will also have become ancient history as is already the case with the first bicycle owned in Nevada—a home-made wheel, by the way, manufactured in Dayton in 1867 by an artisan whose nearest acquaintanceship with this predecessor of the automobile was a picture in a magazine, but who, nevertheless, turned out a wheel which was ridable and useful.

Greatest Treasure Is Library.[1]

But while the historical museum appeals most strongly to the general constituency of a State, and while its educative as well as sentimental value is not to be underestimated, the library of a historical society, like that of a university, is after all its most precious possession. Dr. Charles Kendall Adams, for many years president of the University of Wisconsin says: "All learning tends to take on the historic form. Even the mathematics cannot thrive without Pogendorf's *Annalen*. And so, when the university is reduced to its lowest terms, we find that it consists simply of two elements—teachers and books. All things else, however necessary and desirable, are as mere clothes to the real man. Hence it is easy to see why a great library has always been held to be a necessary part of a great university. The great library at Alexandria preceded the other part of the university, and the Germans, after the war of 1870, would hardly think of founding the new University of Strassburg till the other universities of the world had given them 300,000 volumes."

What Constitutes a Historical Society Library?

The library of a historical society is not necessarily devoted exclusively to history, certainly not wholly to the history of one State or

community. A general reference library is a necessity, although the greatest stress should of course be laid upon history and the other social sciences. Nevada's history, so far as it has been recorded, is to be found, not in monographs, but interwoven with that of the surrounding States and in the records of the United States Congress. Thousands upon thousands of books, newspapers, and magazines whose titles are not suggestive of our own State must be brought together before the work of sifting out the part which is truly Nevadan can be done. Thousands upon thousands of letters, diaries, and other manuscripts must be collected from the Pioneers and their children before the essence of historical truth may be distilled.

Some Rare Items in the Nevada Collection.

Of curious maps and manuscripts, of rare newspapers and books, the Society has a goodly number. Especially is this true of the Stewart library donated by one of the State's first United States Senators. So also with respect to the work of our Legislatures, which, since 1861, have recorded in statute the growth of this Commonwealth. But the books which fill our shelves are but an earnest of what should be and what must be.

Mere Beginnings.

Here, as in all other departments of the work, only the veriest beginning has been made. When, several years ago, thought was first taken for the semicentennial year, hope was entertained that the year 1914 would see a brief but comprehensive history of the State in the hands of its people. But during those very years, when the incentive for active work was greatest, the Society was most handicapped by lack of funds, and once its fortune hung in the balance. Even at present necessity presses hard upon the treasury and compels the elimination of much endeavor which would bring rich reward for the future in the way of historical data.

Nevada's Attitude.

By Acts of three Legislatures, as well as by the expression of interest in pioneer celebration and historical pageant, the people of this Commonwealth have signified their definite intention of preserving this history of the State. The historical building and the collection which it houses are more eloquent than words, telling the stranger who visits here that the "Rotten Borough" of Nevada has a past more glorious than that of many a more populous State.

> In throes of war Columbia gave thee birth;
> So hang that shield on the ancestral tree
> That gives thy lineage a stalwart worth.
> A grateful Union voices thy renown
> And makes the halo of the years thy crown.

Thus sings our veteran poet, Mr. Davis; and while, to those who succeed us shall celebrate fifty years hence the State's Centennial, this first half-century may seem to have been a period of small accomplishment, no later achievement can in fact surpass the simple grandeur of those early days whose memory we seek to perpetuate. To aid in this work, fellow-citizen, is your privilege and mine.

FLAG-RAISING AND TREE-PLANTING EXERCISES AT NEVADA HISTORICAL SOCIETY BUILDING, JUNE 10, 1913

The meeting of the General Encampment of the G. A. R. in Reno during the summer of 1913 was regarded as an auspicious time for the raising of the flag on the new Nevada Historical Society building. The event was scheduled for the afternoon of June 10, and at that time many of the townspeople as well as the visiting members of the G. A. R. were

The original "Old Glory Flag."

present at the exercises which were held on the grounds of the Historical Society at 844 North Center Street. After the program the building was thrown open and until late in the day a throng of interested visitors inspected the museum and library collections of the Society. Of special interest was the original "Old Glory" flag brought from Wells to Reno for the occasion by Capt. C. H. Roland and loaned to the Society for the Encampment week. This flag was displayed in a large glass case in the

center of the room. The exercises were in charge of Chief Justice G. F. Talbot, President of the Society. The program was as follows:

Music—Patriotic Selections by Stewart Indian School Band, Carson City.
Invocation—Rev. Harry Sheldon, Reno.
Solo—"My Own Nevada," Mrs. Lunsford.
Address by President Talbot. President Talbot briefly stated the object of the gathering and congratulated the Society upon this opportunity of securing the services of the G. A. R. He referred to the national conditions at the time of the Civil War which made the admission of Nevada as a State desirable and even necessary, and hence related her to that war in an intimate and peculiar manner. He also spoke of the presence of the veterans as a patriotic inspiration to the youth of Reno.
Reading—"The American Flag," Mrs. E. J. Bullen.

THE AMERICAN FLAG

When Freedom from her mountain height
Unfurled her standard to the air,
She tore the azure robe of night,
And set the stars of glory there.
She mingled with its gorgeous dyes
The milky baldric of the skies,
And striped its pure celestial white
With streakings of the morning light;
Then from his mansion in the sun
She called her eagle bearer down,
And gave into his mighty hand
The symbol of her chosen land.

Majestic monarch of the cloud!
Who rear'st aloft thy regal form
To hear the tempest trumpings loud,
And see the lightning lances driven,
When strive the warriors of the storm,
And rolls the thunder-drum of Heaven!
Child of the Sun! to thee 'tis given
To guard the banner of the free,
To hover in the sulphur smoke,
To ward away the battle stroke,
And bid its blendings shine afar,
Like rainbows on the cloud of war;
The harbinger of victory.

Flag of the brave! thy folds shall fly,
The sign of hope and triumph high;
When speaks the signal trumpet tone,
And the long line comes gleaming on,
Ere yet the life-blood warm and wet,
Has dimmed the glistening bayonet.
Each soldier's eye shall brightly turn
To where the sky-born glories burn;
And, as his springing steps advance,
Catch war and vengeance from the glance.
And when the cannons' mouthings loud
Heave in wild wreaths the battle shroud,
And gory sabers rise and fall
Like shoots of flame on midnight's pall,
Then shall thy meteor glances glow,
And cowering foes shall sink beneath
Each gallant arm that strikes below
That lovely messenger of death!

Flag of the seas! on ocean wave
Thy stars shall glitter o'er the brave;
When death, careering on the gale,
Sweeps darkly round the bellied sail,

And frightened waves rush wildly back
Before the broadsides reeling rack,
Each dying wanderer at sea
Shall look at once to Heaven and thee,
And smile to see thy splendors fly
In triumph o'er his closing eye.

Flag of the free heart's hope and home
By angels' hands to valor given;
Thy stars have lit the welkin dome,
And all thy hues are born in Heaven.
Forever float that standard sheet!
Where breathes the foe but falls before us,
With Freedom's soil beneath our feet,
And Freedom's banner streaming o'er us.

Address—"The True Story of Old Glory." This number was to have been given by Capt. C. H. Roland, but his modesty having caused him to go into hiding, President Talbot gave a brief account of this historic flag as follows:

Capt. Driver of Salem, Mass., on his two journeys around the globe, carried at the masthead of his ship a flag which had been presented to him by his friends the day he left Salem. He immediately christened it "Old Glory." When in 1837 he left the sea and went to Nashville, Tenn., to live, the flag went with him and was treasured and protected by him throughout the Civil War. It was used to celebrate the taking of the outpost of Fort Henry and Fort Donelson in 1862.

In 1873 Capt. Driver gave the flag to his daughter, Mrs. C. H. Roland, and it was brought by her to her Nevada home in Wells. Her husband, Capt. Roland, has very kindly brought the flag here to be exhibited on this occasion. It is now in a glass case on the first floor of this Historical Building where you are all invited to see it at the conclusion of this program.

Address—Capt. Jos. H. Lawrence, Patriotic Leader of Department of California and Nevada G. A. R.

The address was in part as follows:

At the request of the Secretary of the Historical Society I consented that we would assist as best we could in the raising of the flag upon this building and the planting of a tree on these grounds of the Society. The tree will grow up as a blessing for the children here assembled as they also grow into men and women.

The custom of erecting monuments is an old one. It has obtained from the far-off lands of Africa and the pyramids of the Nile to the totem poles of Alaska. Everywhere we go monuments mark the paths. Everywhere we go monuments obtain in the cities along with splendid art galleries. They mark the progress of mankind from the earliest times to the present.

This thought that has also made this Society erect a building and gather together the monuments of its history is a noble one. Its spirit is the same as that which inspired George Washington and which was with our comrades in 1861 and 1865. All were and are animated by one common patriotic purpose. All seek to establish the principle that we are one nation and not a mere confederacy. This is the spirit of liberty. Through it we purpose to establish our institutions on a firm foundation.

Perhaps there is no place in the world where this idea obtains more forcibly today than on that field where the world's most decisive battle was fought. As the veterans of the Civil War gather now at that battlefield they are giving praise to the principles of freedom and liberty.

Nevada also has this spirit of liberty which has led it to place the mementos of its past in this building. For this spirit of liberty need not necessarily exhibit itself in war. It will cause these boys and girls as they grow up into men and women to share in the heritage of their forefathers. The American flag has brought many blessings to our people as it has floated out over land and sea. It shall float out for all time to come over this building which is dedicated to the spirit of liberty.

The flag was then dedicated and raised to its place on the staff by the Commander of the G. A. R.

Address—Governor Oddie. The Governor spoke briefly of the Civil War period when Nevada was admitted to the Union and of the significance of the raising of the flag in Nevada. He hoped that the love of Nevada children for the flag would grow even as the tree now about to be planted would grow, and recited in closing the stanzas:

Flag of the heroes who left us their glory,
Borne through their battlefields' thunder and flame,
Blazoned in song and illumined in story,
Wave o'er us all who inherit their fame!
Up with our banner bright
Sprinkled with starry light,
Spread its fair emblems from mountain to shore,
While through the sounding sky
Loud rings the Nation's cry—
Union and Liberty! One Evermore!

Light of our firmament, guide of our Nation,
Pride of our children, and honored afar,
Let the wide beams of thy full constellation
Scatter each cloud that would darken a star!

Empire unsceptred! what foe shall assail thee,
Bearing the standard of liberty's van?
Think not the God of thy fathers shall fail thee,
Striving with men for the birthright of man!
Yet if, by madness and treachery blighted,
Dawns the dark hour when the sword thou must draw,
Then with the arms to thy millions united,
Smite the bold traitors to Freedom and Law!

Lord of the universe! shield us and guide us,
Trusting Thee always, through shadow and sun!
Thou has united us, who shall divide us?
Keep us, oh keep us the Many in One!
Up with our banner bright
Sprinkled with starry light,
Spread its fair emblems from mountain to shore,
While through the sounding sky
Loud rings the Nation's cry—
Union and Liberty! One Evermore!

Planting of the tree in earth brought from the Civil War battlefields. The tree was placed in position and dedicated by Capt. Lawrence, and the earth was filled in by the members of the Post.

Music—"America," by Audience.

Another historic flag-raising in Nevada is shown on page 98.

Concerning the flag on Mount Davidson Mrs. Maud B. Rodgers later wrote:

"One of the most remarkable, and, as many believed, prophetic occurrences that transpired during the Civil War, was the brilliant illumination of the great American flag which at this time floated from the summit of Mount Davidson, Nevada. Upon the eastern slope of this mountain was built Virginia City, then large and extremely busy, surrounded as it was by the great mines that ran night and day, and whose silver, then being dug in such quantities, helped to save the Union.

"The 30th day of July, 1863, when the country was yet in trouble and contention, was one quite contrary to the usual bright, clear summer days of this rare atmosphere. Since early morning clouds had enveloped the mountain peak, and far off across the eastern plains the gray mists had lain all day. Travelers, who at this time thronged to this sightly city, found the glorious and gorgeous sunsets one of the features of the place, but at the approach of twilight of this particular day the heavens contained no touch of color. Suddenly, with the setting of the sun, a light breeze sprang up which carried the clouds far southward and a flood of light illumined the summit of the mountain, and the great flag now stood revealed in wondrous color. All the brilliancy usually aflame at this hour in the west seemed to have forsaken the sky and enveloped the flag

Raising the flag on Mt. Davidson. From photo saved by W. W. Booher

which as though touched by fire, burned and glowed in the warm light. Evidently some remarkable act of nature was being carried out and all the inhabitants of the city, awed and mystified, stood beholding it far into the evening. As suddenly as it had come the remarkable color died away, leaving the mountain summit wrapped in its usual somber stillness, but the city at its base was astir almost all night.

"Strong believers in omens stood firm in their belief that this glorification of the country's flag augured well for the future of the country, and it was not long after this, when the Union was at last secure, that the flag was again illumined and the old cannon at its feet fired in honor of the occasion."[1]

[1]Newspaper item saved by Mrs. Alex Muir of Hamilton, Nevada. The picture came from Hon. W. W. Booher of Elko.

VIRGINIA CITY

By Joseph T. Goodman

In youth when I did love, did love
(To quote the sexton's homely ditty),
I lived six thousand feet above
Sea-level, in Virginia City;
The site was bleak, the houses small,
The narrow streets unpaved and slanting,
But now it seems to me of all
The spots on earth the most enchanting.

Let Art with all its cunning strive,
Let Nature lavish all her splendor;
One touch of sentiment will give
A charm more beautiful and tender;
And so that town, howe'er uncouth
To others who have chanced to go there,
Enshrines the ashes of my youth,
And there is Fairyland, or nowhere.

Who tend its marts, who tread its ways,
Are mysteries beyond my guessing;
To me the forms of other days
Are still about its centers pressing:
I know that loving lips are cold.
And true hearts stilled—ah, more the pity!
But in my fancy they yet hold
Their empire in Virginia City.

Unhallowed flames have swept away
The structures in which I delighted,
The streets are grass-grown, and decay
Has left the sunny slopes benighted—
But not for me: to my dimmed sight
The town is always like the olden,
As to the captive Israelite
Shone aye Jerusalem the Golden.

I would not like to see it now,
I choose to know it as I then did,
With glorious light upon its brow
And all its features bright and splendid;
Nor would I like that it should see
Me, gray and stooped, a mark for pity,
And learn that time had dealt with me
As hard as with Virginia City.

MARK TWAIN'S RELATION TO NEVADA AND TO THE WEST

Jeanne Elizabeth Wier

Samuel Langhorne Clemens was a mystery to himself. A man who, in larger measure than his fellows, was possessed of that universal mind that takes the world in its grasp and goes to the heart of things was yet a riddle to himself, as was indeed also that "damned human race" of which he formed a part and concerning which he talked so glibly and so hopelessly. For the boy born on the banks of the Father of Waters in the Old Southwest and, with one brief exception, nurtured on this "villainous river," as he called it, turned thence with the opening of the Civil War to the Far West of the Pacific Coast only to spring up a few years later in a permanent abode in the "Far East" of the Atlantic seaboard with occasional visits to a still farther East in the Old World. Being of a physical and mental makeup that knew no possibility of

"arrested development," he was greatly influenced not only by the environment of his earlier years but also by those more conservative surroundings and companions of mature manhood. He has said of his world-famous character, Tom Sawyer, that the latter is a combination of the characteristics of three boys and that therefore he belongs to the composite order of architecture. Perhaps in this statement is revealed a consciousness that he, Samuel Clemens, the possible prototype of Tom Sawyer, was also of a composite order of architecture and that the various features were not always in entire harmony with each other.

Be this as it may, the man stands today as a representative of a composite American type that has resulted from a fearfully rapid expansion of territory, so rapid in fact that the man of letters thrown out upon the farthest frontier by the centrifugal force of his own energy as well as by that of society at large has inevitably rebounded with a force so great as to carry him ofttimes to a still farther East than the one from which he started. Much has been written of the Easterner who goes west, but the story of the Westerner who becomes identified with the East has never been adequately portrayed.

Bold indeed would be the pen that would attempt to delineate in their finer details the elements of that composite photograph which represents Nevada's greatest literator. But it may not be amiss to indicate some of the frontier characteristics which struggled for supremacy throughout the long life of the subject of this sketch—characteristics which were never successfully overlaid or overgrown by the culture of the East. First in importance as in development was the strong radicalism and individualism of the man, so strong in fact that at times it bade fair to become antisocial in expression. He had the true western dislike of methods of direct control, and even an element of lawlessness, although few men excelled him in the keen sense of justice and very vehement resentment of falseness or betrayal of a trust. In accordance with the spirit of each new American frontier he showed to his latest days that sincere sympathy with the debtor and laboring class which is the natural outcome of the scarcity of ready money for the development of natural resources in the sparsely settled areas of our country. He associated with capitalists and seemingly sensed their problems and tried to hold himself neutral, but always his heart was going out beyond his reason to the aid of the man who was endeavoring to gain a foothold in the world of industry, and one of his latest acts was the attempt to justify the labor unions as "the sole present help of the weak against the strong."

In natural keeping with this attitude in economic affairs was his strong love of democracy, or republicanism, as contrasted with the monarchical and caste systems of Europe. Not even the Anglomania of later years when European courts fawned upon him, whilst his own countrymen were still cold, could wean him from his instinctive attachment to the cause of the masses. It is related of him that while in Germany he dined with the German Emperor and was proud of the honor, not because it came from a sovereign, but as "a delegated recognition from the German people." From childhood up he showed the true western indifference to the dictates of fashionable society as to manners and attire. Was his life abroad responsible for those later fancies for the top hat, the Oxford gown, the white serge suit by which the later generation came to know him? Or was it, as Howells suggests, the poet soul within him demanding the rich and the beautiful and continuously

seeking greater and fuller expression in his outward appearance? Yet the silk hat at least was discarded before his death for the old slouch one of the Southwest.

As for his profanity and his incessant use of tobacco, these were indelible marks left upon him by the Mississippi, and even the delicate, sensitive Eastern wife came in time to count these traits as less than sins.

Intellectually Samuel Clemens was the personification of frontier characteristics. His was the buoyancy born of great expanses and large freedom, his was the nervousness and restlessness that is bred of the roaming life of the frontiersman, his was the splendid grasp of material things which comes from daily contact with the problems of subduing the wilderness, his was the ingenious inventive type of mind that determines the fittest to survive on the outskirts of civilization, his was the keenness of mind and acuteness of observation which is as native to the hunter and the prospector as to the American Indian, his was the strength combined with seeming coarseness that forms the basic element of character in the true frontiersman. Even those temperamental traits of religious feeling, love of nature, sense of humor and deep sentiment of humanity cited by Henry Van Dyke as American traits, but more truly belonging to that West which perennially bequeaths them to the Nation at large, these were all found in Samuel Clemens, although sometimes manifested in unorthodox fashion.

And when he chose a pseudonym while in Nevada it also was of the West as was becoming for the author whose greatest literary productions were to be those dealing with the unique and now almost vanished civilization of the lower Mississippi River towns. Mark Twain had no ambition to be known as a historian and in the strictest sense of the term he never was one. Yet to him must be conceded the merit of having so faithfully recorded the knowledge that came to him through the windows of a pilot-house on the great crooked, shifting, snag-infested river that the history of the Mississippi has not been forever lost to humanity.

Next in importance to his Mississippi books is "Roughing It," the story of experiences in the western mines and particularly in Nevada, whither he came with his brother who had been appointed Territorial Secretary under Governor Nye by President Lincoln in 1861. Of this book he said, "It sells right along just like the Bible." For it was the story of the enchanted land of the West known through the East even at a much later time by the more famous name of California, and such Mr. Clemens himself calls Nevada in his famous letter to the California Pioneers at their banquet in New York in 1869:

ELMIRA, October 11, 1869.

To the California Pioneers:

GENTLEMEN: Circumstances render it out of my power to take advantage of the invitation extended to me through Mr. Simonton, and be present at your dinner at New York. I regret this very much, for there are several among you whom I would have a right to join hands with on the score of old friendship, and I suppose I would have a sublime general right to shake hands with the rest of you on the score of kinship in California ups and downs in search of fortune.

If I were to tell some of my experience, you would recognize California blood in me; I fancy the old, old story would sound familiar no doubt. I have the usual stock of reminiscences. For instance: I went to Esmeralda early. I purchased largely in the "Wilde West," "Winnemucca," and other fine claims, and was very wealthy. I fared sumptuously on bread when flour was $200 a barrel and had beans for dinner every Sunday, when none but bloated aristocrats could afford such grandeur. But I finished by feeding batteries in a quartz mill at $15

a week, and wishing I was a battery myself and had somebody to feed me. My claims in Esmeralda are there yet. I suppose I could be persuaded to sell.

I went to Humboldt District when it was new; I became largely interested in the "Alba Nueva" and other claims with gorgeous names, and was rich again—in prospect. I owned a vast mining property there. I would not have sold out for less than $400,000 at that time. But I will now.

Finally I walked home—200 miles—partly for exercise and partly because stage fare was expensive. Next I entered upon an affluent career in Virginia City, and, by a judicious investment of labor and the capital of friends, became the owner of about all the worthless wildcat mines there were in that part of the country. Assessments did the business for me there. There were a hundred and seventeen assessments to one dividend, and the proportion of income to outlay was a little against me. My financial barometer went down to 32 Fahrenheit, and the subscriber was frozen out.

I took up extensions on the main lead—extensions that reached to British America in one direction and to the Isthmus of Panama in the other—and I verily believe I would have been a rich man if I had ever found those infernal extensions. But I didn't. I ran tunnels till I tapped the Arctic Ocean, and I sunk shafts till I broke through the roof of perdition; but those extensions turned up missing every time. I am willing to sell all that property and throw in the improvements.

Perhaps you remember that celebrated "North Ophir"? I bought that mine. It was very rich in pure silver. You could take it out in lumps as large as a filbert. But when it was discovered that those lumps were melted half dollars, and hardly melted at that, a painful case of "salting" was apparent, and the undersigned adjourned to the poorhouse again.

I paid assessments on "Hale & Norcross" until they sold me out, and I had to take in washing for a living—and the next month that infamous stock went up to $7,000 a foot.

I own millions and millions of feet of affluent leads in Nevada—in fact the entire undercrust of that country nearly—and if Congress would move that State off my property so that I could get at it, I would be wealthy yet. But, no, there she squats—and here am I. Failing health persuades me to sell. If you know of any one desiring a permanent investment, I can furnish one that will have the virtue of being eternal.

I have been through the California mill, with all its "dips, spurs and angles, variations and sinuosities." I have worked there at all the different trades and professions known to the catalogues. I have been everything, from a newspaper editor down to a cow-catcher on a locomotive, and I am encouraged to believe that if there had been a few more occupations to experiment on, I might have made a dazzling success at last, and found out what mysterious designs Providence had in creating me.

But you perceive that, although I am not a Pioneer, I have had a sufficiently variegated time of it to enable me to talk Pioneer like a native, and feel like a Forty-Niner. Therefore, I cordially welcome you to your old-remembered homes and your long-deserted firesides, and close this screed with the sincere hope that your visit will be a happy one, and not embittered by the sorrowful surprises that absence and lapse of years are wont to prepare for wanderers; surprises which come in the form of old friends missed from their places; silence where familiar voices should be; the young grown old; change and decay everywhere; home a delusion and a disappointment; strangers at hearthstone; sorrow where gladness was; tears for laughter; the melancholy pomp of death where the grace of life has been!

With all good wishes for the Returned Prodigals, and regrets that I cannot partake of a small piece of the fatted calf (rare and no gravy),

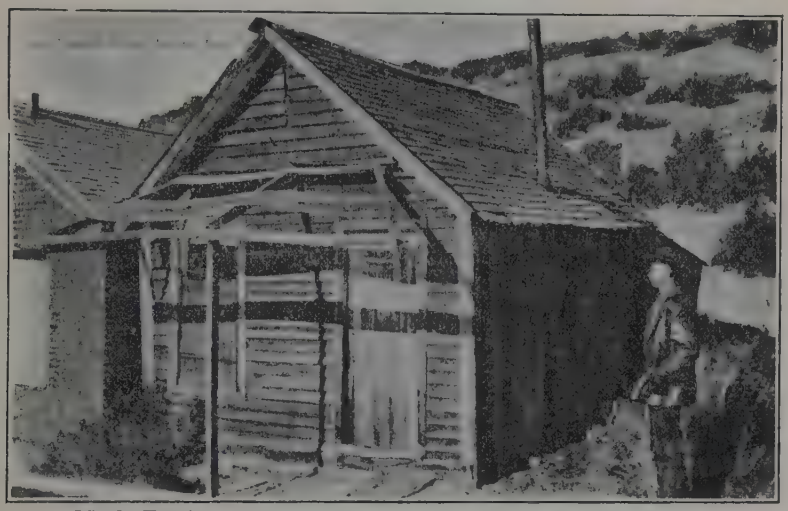
I am yours, cordially,

MARK TWAIN.

In this touching welcome we doubtless have the real reason why Mr. Clemens never revisited Nevada scenes. He never forgot his early residence here and was to the last in communication with some few of the friends of his western life. But he never could be prevailed upon to come back. After his death the surviving daughter, the Countess Gabrilowitsch, sent to us one of his dearly cherished pipes because "I

know that he was very much interested in the Nevada Historical Society." Of this organization he was an honorary member.

Other souvenirs of his Nevada life have found their ways into this State Historical Museum and in lieu of some greater monument will serve to remind the younger generation of this Nevadan who had "the heart of a boy, and the head of a sage." Nothing but the iron framework remains of the revolver carried in Virginia City and so carefully



Mark Twain's Cabin at Aurora, Esmeralda County, Nevada

Mark Twain's Cabin at Unionville, Humboldt District

preserved by Dan de Quille and later by Col. Conboie. If it could speak, it might tell stories that never reached paper, much less print, as might also the stock certificates taken from the old cabin in Aurora where once he made his miner's home as at an earlier time he did in the now dilapidated shanty in Unionville. And by the way, the house in Carson City, where he one time lived with his brother's family, still stands as a

part of a now more pretentious structure. In its quaintness it reflects, though dimly, something of the spirit of those days, as does also the piece of the dinner set and the old-fashioned photograph of his sister-in-law, Mrs. Orion Clemens, which lately found their way to a place beside the gun and the pipe in the State Museum.

Mrs. Orion Clemens, 1866

That the souvenirs of "the Lincoln of American Literature" are commanding the reverence of our people in Nevada today, moving them to entrust these treasures to the permanent safe keeping of the State, is proof sufficient that not only has Nevada helped to make Mark Twain, but that Mark Twain has also helped to make Nevada. As Lincoln was in truth the godfather of our political life, so Samuel Clemens was as surely the godfather of our literary christening. That the young people of Nevada are truly deeply influenced by his life and ideals even today is evidenced by the demand for his books at the public libraries. If our boys shall learn to scorn sham and pretense and to hate humbug and hypocrisy and to regard life with something of his philosophy, Mark Twain will not have lived in Nevada for naught.

JULIA

A Medley of the Comstock Mines

Oh, gentle "Julia," lady mine,
Look kindly on thy true love's sorrow,
Give me this morning but a sign
And trill thy silver notes tomorrow.

It is unjust that thou should'st scoff,
Since thou alone has caused my dolour;
For thee I've pulled my "Jacket" off,
For thee I've laid aside my "Chollar."

I let my "Golden Chariot" roam,
To "Julia" gave its price to deck her;
I sold my old "Kentucky" home,
And quite depleted my "Exchequer."

I turned my back on "Northern Belle,"
And jilted lovely "Lady Bryan,"
My "Ida Elmore" shunned as well,
And fled from "Leopard" like a lion.

Beside thy love, I held my rank,
As something less than immaterial,
And, heedless if any "Empire" sank,
I left for thee my throne "Imperial."

Toward "Mexican" my love had grown—
I flung away the sweet communion;
But oh! I blush, for I must own,
I turned my back upon the "Union."

So "Julia," think what I have lost—
In this wild wish I have to own you—
And if by you my love is crost,
You'll force me back to "Caledonia."

Or on the summit of the "Alps,"
I'll pine upon some snowy highland,
Or hunt with "Savage" after scalps,
Or die upon some lone "Rock Island."

I cannot linger in this land,
I've spent my substance to adorn you,
And bartered, all to win your hand,
My heritage in "California."

But if you say that we must part,
Ah! what a cruel word that "must" is—
In owning you had all my heart,
You'll do me nothing more than "Justice."

Oh, "Julia," be my "Morning Star,"
To all who'd question our alliance,
Or "Challenge" you, save as you are,
I fling the gauntlet of "Defiance."

For I "Advance" a "Pioneer,"
A "Poorman" with a "Pauper" "Prospect,"
Yet still to me you are as dear,
As when you wore a smiling aspect.

I still have "Confidence" in you.
I know your lapse is "Accidental,"
When they build statues to the true,
Our courtship shall be "Monumental."

Adieu, sweet mine, in regions far,
Where "Amazon" flows past the "Andes,"
On "Baltic" shores, 'neath the "North Star,"
Or where "New York" compounds her candies.

Or where upon the "Emerald Isle,"
"St. Patrick" rules "Europa's" ocean,
I still will bask beneath thy smile,
Still pay to "Julia" my devotion.

The poem "Julia" appeared in the Stock Report, April, 1876. Mr. G. L. Kenney of Virginia City recently sent a copy of it to the Nevada Historical Society.

A FAITHFUL ACCOUNT OF THE LAST INDIAN UPRISING IN NEVADA

FANNIE MAYER BANGS

This narrative is a true account. The writer is personally acquainted with all the characters and has written the story as she remembers it from early childhood and from what she has later learned from the lips of the old Pioneers herein mentioned. Her manuscript was presented to the Nevada Historical Society November 18, 1916.

In 1875 at Fort Halleck, Nevada, was stationed one company of infantry and of cavalry U. S. soldiers. The Indians had been peaceable for a number of years, but still used war paint on their faces and the men wore their hair in long braids and wrapped themselves in large, gaily colored blankets. The young bucks would work some, but the older men did very little except to hunt and sleep and smoke their pipes for war or peace. The squaws did the rough housework for their

Fort Halleck, Nevada, which was abandoned in Cleveland's second administration

Capt. C. C. C. Carr, 1874; Gen. D. J. Craigie, 1876; Lieut. Wm. Allen, 1876; Col. J. N. Andrews, 1878. These pictures were saved by Fannie Mayer Bangs whose father, C. E. Mayer, was fort trader at Fort Halleck.

white sisters and all the hard work of their own camps. At that time both squaws and bucks wore moccasins and never wore anything on their heads except a gay handkerchief or feather headdress.

Among the officers then stationed at the Fort was a St. Yager from West Point—very young, very blonde—very dapper. He was regarded by the sturdy men at the Fort as a typical tenderfoot. However, this young officer had ambitions to do a thrilling act with the Indians. His zeal had not been tempered with actual encounter with these stalwart braves of the West, so his hopes ran high and his tongue gave free utterance to his ambitions.

One evening Widow Hayes, noted for her good-heartedness but also for her extreme lack of beauty, announced she would give a party at her ranch ten miles below the Fort. St. Yager, of course, was among the invited guests. At the appointed time the young officer hied away on horseback to see the fair maidens of the surrounding country. After a few hours of frolic he started for the Fort. It was about 2 o'clock in the morning. He was leisurely riding along little dreaming of danger. All of a sudden he heard a war-whoop behind him and the firing of a gun, then realized that he was pursued by Indians. More war-whoops and shots followed in quick succession and for several miles there was a race for life. The Lieutenant at last reached the Fort enclosure where the guards having heard the shots and the horses' hoofs as they echoed through the still cold night air, ran to the big gate of entrance to open it for the Lieutenant, who as soon as he found himself safely inside the gate fell fainting into the arms of the sergeant of the guard. When he regained consciousness he said that about seventeen Indians had chased him from Widow Hayes's ranch. He told quite a thrilling story of the attack.

In a few minutes a posse of soldiers were scouting the nearby country for warlike Indians. But the Indians had apparently escaped, for the only human beings encountered that night were three citizens riding quietly home to a neighboring ranch.

A detachment of soldiers was immediately sent to Halleck Station to wire to the Presidio in California. In a day or so six companies arrived. The Indians at the Fort donned their war clothes and paint and smoked pipes and held midnight gatherings sufficiently to lead the officers to believe they had need of holding the troops as a precautionary measure. But the scouts scouring the country found no traces of warlike Indians, so after six weeks sojourn at the Fort the companies returned to the Presidio.

Many years later the community learned the true facts concerning the "Indian Uprising." Three of the early settlers, near Fort Halleck were practical jokers. Their names were Jim Campbell, Hank Keith, and Ham McCain. J. J. Campbell was from Pennsylvania. He owned a ranch near Fort Halleck and had a large family of children, some of whom now reside in Elko. Hank Keith had charge of the Cross Roads at Lamoille, Nevada, then owned by C. E. Mayer. Like Campbell he was one of the jokers of the country and was always up to some mischief. Ham McCain came from Canada and was for many years the owner of the hotel at Halleck Station. He had a large family and some of them now reside in Elko. He was a jovial, hearty good fellow and was accounted one of the responsible men of the community.

"The Three Culprits"

These old-timers longing for the excitement of the earlier pioneer days of Nevada decided to play a practical joke on the "tenderfoot" officer St. Yager. So it was arranged that the Widow Hayes should give the party on the eventful night heretofore mentioned. At its close the jokers secured three horses, one shotgun and some whisky, and proceeded to follow the Lieutenant. They decorated their heads with sagebrush for an Indian headdress and used saddle blankets for

A soldier named Powers, at Fort Halleck in the early days

the regulation Indian blanket. Thus arrayed they started after the Lieutenant. When sufficiently close to him Jim Campbell let out a war-whoop, fired the gun several times and all three men started on a gallop after the Lieutenant, and followed him to within a quarter of a mile from the Fort. They then proceeded to cut across the country

to Campbell's ranch. At the firing of the gun, in the beginning of this scamper, Ham McCain's horse became frightened and threw him off and ran away. Determined to see the fun to the finish he was compelled to ride behind Hank Keith. As they were thus riding homeward very slowly and speculating on what their joke might bring to them, suddenly a voice from the darkness demanded "Halt, hands up." They were willing to halt, for ten rifles were leveled at them by a squad of cavalry soldiers scouting from the Fort for the "Indians." They were questioned by the soldiers, but Campbell's quick wit came to their rescue and he explained to the soldiers how ten Indians that day had compelled his wife to cook them a meal and upon leaving had taken one of his horses and a saddle. Upon his arrival at home and learning of the facts he said that he had started out after the Indians. The story seemed plausible to the soldiers, so the culprits were allowed to pass on.

When the troops were brought from California the Indians in the nearby country, seeing so many soldiers, were naturally suspicious that war was intended and they began preparations also.

All the three old Pioneers lived to see the Fort abandoned and sold for ranches. But they were not the only ones who knew of the incident and who testified later to correctness of the story. C. E. Mayer was sutler at the Fort during this time and was taken into the confidence of the three old-timers and was told of the whole affair, but it was many years before the community learned the true facts of the uprising, and then the matter was regarded as a huge joke.

But the young officer in the meantime enjoyed the military distinction of having had an actual encounter with the Indians.

Rollin Daggett

THE OAK AND THE VINE

By Rollin M. Daggett

A graceful oak, with branches broad and bold,
Lived in a forest, gray with years and dim,
And from its roots, with many a circling fold,
A tender vine crept to its topmost limb,
And slyly nestled there. What could it mean,
Its tendrils toying with those locks of green?

Low at its feet the oak first saw the vine,
Crouching for shelter from an April shower,
And when it reached around the heart to twine,
It clasped and loved it more from hour to hour;
Nearer and dearer with each rising sun,
Until the surpliced seasons made them one.

An autumn evening, as the sun went down,
While thunder-fingers swept the stormy lyre,
Its branches bent beneath the whirlwind's frown,
And touched the lightning's dreadful tongue of fire.
The storm passed on: the strong oak bowed its head,
For, looking down, it saw the vine was dead.

In time its tendrils loosened, and the cold
Breath of November threw its pallid spell
O'er leaf and blossom, turning them to gold,
And to the earth the vine, long lifeless, fell;—
But, winding round the oak, the scars were shown
Thenceforth, of where the tender vine had grown.

Thus, in the paths of life,—no matter where—
In castle or in cottage we will find
Strong men who in their hearts will always bear
The cureless wound of where some vine has twined.
Is there beyond, where endless daylight breaks,
A balm for earthly wound, and heart that aches?

SPECIAL LEGISLATION IN NEVADA, AS ILLUSTRATED BY THE LAWS OF 1913

Clara I. Smith Beatty, B.A.[1]

ANALYTICAL OUTLINE OF PAPER

I. Nevada Constitutional Provisions with Respect to Special Legislation: definition; debates in Constitutional Convention of 1864; constitutional limitations; interpretation of amendment of 1889.

II. Types of Special Legislation Not Forbidden by the Constitution; and Special Enactments of 1913 Characteristic of Nevada Legislation.

1. Classification of types: powers of county commissioners as to highways, chamber of commerce, county high schools, stray animals, salaries of justices of peace and constables; salaries of county officers; law libraries; boundary questions; witnesses in criminal cases; special county bonds for building; bonds for water system; assembly districts in Washoe; fire department; franchises; detailed administrative business; special city Acts; relief Acts.

2. Summary of special legislative Acts of 1913.

III. Methods by which Special Legislation Might be Avoided: legislative vs. administrative functions; broaden sphere of general laws; leave to discrimination of local authorities.

[1]Prize essay written in connection with History 33 at the University of Nevada in competition for the Philo S. Bennett Prize, 1914, and presented to the Nevada Historical Society.

IV. Evils of Unnecessary Legislation.

1. From standpoint of legislature: waste of time and expense; poor legislation; log rolling; preelection promises.

2. From standpoint of local community: lack of local self-government and local initiative.

3. The situation in Nevada.

V. Comparison with Other States and Views of Political Scientists; lack of valid argument for retaining the system.

I. Constitutional Provisions with Respect to Special Legislation

"Special Legislation" is a term which in legislative parlance covers both "local" and "special" Acts. The distinction usually made between these two phases of legislation is that a "local" Act is one operating over a particular locality instead of over the whole territory of the State; a "special" Act is one operating upon one or a portion of a class instead of upon all of a class.[2] These two specials of law are alike opposed to the concept of the general law having a uniform application throughout the State.

Constitutional Debates on Question.

From the very beginning of Nevada's history as a State of the Union, the passage of local or special laws on certain specified topics has been forbidden by constitutional provision. Had some of the members of the constitutional convention of 1864 had their way, the restriction thus placed upon Nevada legislatures would have been far more reaching than it actually is. For in those pioneer days toll roads and bridges, ferries and railroads, as well as gas and water utilities were much needed and were supplied, if at all, by means of private capital seeking large returns on secure investments. Accordingly the territorial period witnessed the granting of innumerable private franchises so that one member of the constitutional convention could say: "Now we had thought that the two Legislatures of this Territory, preceding the last, had given away everything that could be given, but if you look at the procedure of the last session of the Legislature, you will find that nearly one-third of all the acts of that body consisted in the giving away of franchises and special privileges to individuals who were lobbyists about the legislature."[3] California was using the same system of securing internal improvements, with the result that the legislature of California was "surrounded by a set of vampires, whose business it has been to rob by statute, and steal by law" through the securing of valuable franchises and the sale of the same to capitalists at extortionate prices. One case is cited in which "not less than $10,000 were expended for whisky bills, and matters of that character alone, to say nothing of other things about which the public knew nothing."[4] It was not strange therefore that an attempt was made in the Nevada constitutional convention of 1864 to limit special legislation of this kind, nor was it strange that this attempt was defeated by capitalistic interests urging the need of internal improvements. The prospective "railroad from Virginia, through Ormsby and Washoe Counties," later realized as the V. & T., was one strong argument in favor of the system.[5] The Kingsbury Grade, or the King's Canyon road, was another one cited to show the difficulty of enlisting the aid of the capitalist without assuring to him the absolute safeguarding of his privileges and profits as only special legislation could do.[6]

[2]5th Nevada Report, 111.
[3]Nev. Const. Debates, 148.
[4]Nev. Const. Debates, 151.
[5]Nev. Const. Debates, 151.
[6]Nev. Const. Debates, 148.

Constitutional Provision of 1864.

The measure as finally decided upon in 1864 provided that: The Legislature shall not pass local or special laws in any of the following enumerated cases, that is to say:

Regulating the jurisdiction and duties of Justices of the Peace and of Constables;
For the punishment of crimes and misdemeanors;
Regulating the practices of Courts of Justice;
Providing for changing the venue in civil and criminal cases;
Granting divorces;
Changing the names of persons;
Vacating roads, town plots, streets, alleys, and public squares;
Summoning and empaneling grand and petit juries and providing for their compensation;
Regulating of county and township business;
Regulating the election of county and township officers;
For the assessment and collection of taxes for state, county, and township purposes;
Providing for opening and conducting elections of state, county, or township officers, and designating the places of voting;
Providing for the sale of real estate belonging to minors or other persons laboring under legal disabilities.

In all cases enumerated in the preceding section, and in all cases where a general law can be made applicable, all laws shall be general and of uniform operation throughout the State:[7]

Interpretation and Amendment.

Space does not permit a discussion of the various laws which, on the question of constitutionality as pertaining to the above enumerated clauses, came before the State Supreme Court from 1864 on. The implied constitutional restriction upon the legislature concerning the subject of compensation of county and township officers apparently was not satisfactory, for in 1889 a constitutional amendment was passed, removing such restriction from the regulation of county and township business. The amendment also includes several new restrictions which are as follows:

The legislature shall not pass local or special laws in any of the following cases—that is to say:
Giving effect to invalid deeds, wills, or other instruments;
Refunding money paid into the State Treasury, or into the treasury of any county;
Releasing the indebtedness, liability or obligation of any corporation, association, or person to the State, or to any county, town, or city of this State: But nothing in this section shall be construed to deny or restrict the power of the Legislature, to establish and regulate the compensation and fees of county and township officers; to establish and regulate the rates of freight, passage toll, and charges of railroads, toll-roads, ditch, flume and tunnel companies incorporated under the laws of this State, or doing business therein.[8]

It is evident that this amendment restricted the scope of legislative

[7]Nev. Constitution, Art. IV, Sec. 20, 21. [8]Revised Laws of Nevada, 1912, I, Sec. 278.

power in several minor points, but generally increased it in the most important one of county administration.

II. Types of Special Legislation Not Forbidden by the Constitution, and Special Enactments of 1913 Characteristic of Nevada Legislation

Types of Special Legislation of 1913.

Thus room was left for the entrance of many special and local enactments which could not be construed as unconstitutional. These laws exhibit certain distinct types or classes, and appear in the statutes of the State from the beginning of the Commonwealth. But as the same types which are characteristic of Nevada legislation as a whole appear in the Nevada Statutes of 1913 attention will be given to these later ones rather than to those of former years.

Type 1: Powers of Board of County Commissioners; Highways.

The first type has to do with matters which tend to restrict the natural powers of the Board of County Commissioners with regard to the more ordinary subjects of legislation. The Nevada Legislature of 1913 passed four separate bills for individual counties respecting the subject of roads and road supervisors. For White Pine County an Act was passed abolishing the office of road supervisor for the county as a whole, and authorizing the division of that county into road districts and providing for the election of road supervisor in each district; and also fixing the duties and compensations of these officers.[9] For Eureka County the enactment created the office of road supervisor for the county.[10] For Clark County two Acts were passed authorizing the County Commissioners to issue bonds to raise money for the construction and improvement of roads, one between Mesquite and Saint Thomas, the other for the Goodsprings road district.[11]

Chamber of Commerce.

The same legislature passed an Act interfering directly with the local jurisdiction of the commissioners of Humboldt County. It authorized and directed these officers to pay from the county's general fund $500, to cover expenses incurred by the Humboldt County Chamber of Commerce in promoting the public good.[12]

County High Schools.

Five county high school Acts were passed to provide for the issuance of bonds for the construction of buildings. One was for Elko County, to make possible the erection of a $20,000 building at Wells[13]; the second was for White Pine for the purpose of erecting, furnishing, and equipping a $50,000 building at Ely,[14] and the third was an amendment of the second Act imposing further regulation as to the payment of the bonds.[15] The fourth was another and much longer amendment of the second and included the third one as well.[16] The fifth was for Humboldt County and authorized bonds to the extent of $20,000 for a building and equipment at Lovelock.[17]

Stray Animals.

Seemingly in violation of the constitutional restriction was the Act to make unlawful the running at large of live stock upon the enclosed public roads or the highways of certain counties,[18] but, according to a

[9]Nev. Statutes, 1913, 36.
[10]Nev. Statutes, 1913, 239.
[11]Nev. Statutes, 1913, 249, 49.
[12]Nev. Statutes, 1913, 275.
[13]Nev. Statutes, 1913, 240.
[14]Nev. Statutes, 1913, 4.
[15]Nev. Statutes, 1913, 30.
[16]Nev. Statutes, 1913, 225.
[17]Nev. Statutes, 1913, 45.
[18]Nev. Statutes, 1913, 406.

decision of the Supreme Court on the gambling laws, "the legislature has the power to make a classification of counties, based upon a voting population." The validity of such an Act is not dependent upon the number of counties coming within the designated class. If in its operation and effect the Act is so framed as to apply in the future to all counties coming within the class mentioned and is based upon real and substantial grounds, it is neither local nor special within the meaning of the constitutional prohibition against the passage of local or special laws."[19] The Act of 1913 concerning live stock applied only to such a county as at the last election cast 426 votes for Representative in Congress, or which at any general election hereafter, shall cast 426 votes for that office.

Justices of the Peace.

Seventeen laws for ten counties were enacted relative to the offices of Justice of the Peace and Constable. For Churchill County the salaries and fees of Justice of the Peace and Constable were fixed in and for Wonder, Fairview, Stillwater, New River, and Hot Springs townships.[20] In Elko County three Acts were passed, one early in the session to regulate the salary and compensation of Justice of the Peace and Constable of Elko, Star Valley, and Montello townships;[21] the others shortly before the close of the session, creating, on the one hand the office of Deputy Constable of Elko township and providing for the payment to him of a salary of $100 per month out of the Elko town fund,[22] on the other hand fixing the salaries of Justice of the Peace and Constable of Metropolis.[23] For Eureka County, Palisade drew the Justice of the Peace law.[24] In Esmeralda three separate Acts were required, to regulate fees in civil cases in the justice court,[25] to fix the salary of the Justice of the Peace,[26] and of the Constable,[27] all of Goldfield township. In Humboldt County two Acts were passed, the latter one amendatory of the first in the matter of maximum salary. The earlier Act authorized the Board of County Commissioners of Humboldt County to regulate and fix the compensation of all Justices of the Peace and Constables within Humboldt County excepting Lake and Union townships, provided that in no case was the salary to exceed $150 per month.[28] The amendment made two weeks later fixed the limit at $200 per month.[29] Lander County required a provision for salary of Constable of Austin township.[30] Lincoln County was favored with the repeal of an Act to fix the salary of the Justice of the Peace of Caliente township.[31] Lyon County secured one constructive measure in the regulation of the salaries and fees of the Justice of the Peace,[32] as did Ormsby as well for Carson township.[33] Lastly, the Board of County Commissioners of Washoe County was authorized to pay the sum of $75 monthly to the Constable of Wadsworth township,[34] Olinghouse township was united to Wadsworth for judicial purposes,[35] and the salary was fixed for the Justice of the Peace and ex officio Coroner and Registry Agent in Reno Township.[36]

[19]20 Nevada, 75, 78, 80.
[20]Nev. Statutes, 1913, 52.
[21]Nev. Statutes, 1913, 17.
[22]Nev. Statutes, 1913, 125.
[23]Nev. Statutes, 1913, 161.
[24]Nev. Statutes, 1913, 135.
[25]Nev. Statutes, 1913, 248.
[26]Nev. Statutes, 1913, 123.
[27]Nev. Statutes, 1913, 48.
[28]Nev. Statutes, 1913, 21.
[29]Nev. Statutes, 1913, 129.
[30]Nev. Statutes, 1913, 107.
[31]Nev. Statutes, 1913, 19.
[32]Nev. Statutes, 1913, 16.
[33]Nev. Statutes, 1913, 162.
[34]Nev. Statutes, 1913, 10.
[35]Nev. Statutes, 1913, 255.
[36]Nev. Statutes, 1913, 372.

Second Type: Salaries of County and Township Officers.

The second type of laws has to do with salaries of county and township officers in general. Under the first type mention has already been made of the eight salary Acts for Justices of the Peace and Constables. Twenty-two additional salary Acts for local officers were enacted in 1913. Two were for the benefit of Churchill County, one being to consolidate the offices of Clerk and Treasurer and to make the Sheriff ex officio Assessor,[37] the other an Act fixing salaries and compensations and other matters pertaining to county offices.[38] A regulating Act for salaries of county officers in Clark County was enacted.[39] Elko County came in for two new laws providing on the one hand for the regulation of the salary of Sheriff and appointment of his deputies,[40] and on the other for regulating the fees of the County Clerk.[41] Esmeralda also obtained two laws regulating the affairs of local officials, in the matter of fees of the County Clerk,[42] and the compensation of certain county officers and their deputies.[43] In Humboldt County legislation was to the advantage of County Commissioners, granting them extra compensation and expense for inspection of public improvements.[44] Lander County came in early in the session with a bill which was enacted into law. It fixed the salaries of various county officers.[45] Lincoln County had three Acts, the first to consolidate the offices of Deputy Sheriffs and fix salaries for the same[46]; the second fixed the salary of District Attorney of Lincoln County and provided for the payment of traveling expenses in performance of duties[47]; the third was a partial repeal of a salary Act of 1887.[48] For Nye County in one of the first Acts of the session the Constable's salary received attention,[49] and at a later date a general revision was made of the salaries of other local officials.[50] Washoe County secured three enactments: one providing for additional assistance for the County Clerk[51]; the next pertaining to the salaries of Recorder and Treasurer[52]; the last fixing and regulating the salaries of County Commissioners and providing for the payment of their necessary traveling expenses.[53] Last comes White Pine with a total of four Acts including the compensation of District Attorney and ex officio Public Administrator,[54] collection of fees by the Clerk,[55] and the Recorder,[56] and the repeal of the previous one of the same session regarding collection of fees by the County Clerk.[57]

Third Type: Library Law.

The third type of special laws is illustrated by Nevada legislation of 1913 in the Act of March 25 of that year providing for the establishment, maintenance and operation of law libraries in the various counties of the State. The establishment of such a library is not left optional with the county officers.[58] The law, however, seems to have been passed for the special benefit of Washoe County.

[37]Nev. Statutes, 1913, 32.
[38]Nev. Statutes, 1913, 122.
[39]Nev. Statutes, 1913, 119.
[40]Nev. Statutes, 1913, 33.
[41]Nev. Statutes, 1913, 221.
[42]Nev. Statutes, 1913, 247.
[43]Nev. Statutes, 1913, 363.
[44]Nev. Statutes, 1913, 64.
[45]Nev. Statutes, 1913, 23.
[46]Nev. Statutes, 1913, 15.
[47]Nev. Statutes, 1913, 268.
[48]Nev. Statutes, 1913, 269.
[49]Nev. Statutes, 1913, 8.
[50]Nev. Statutes, 1913, 322.
[51]Nev. Statutes, 1913, 254.
[52]Nev. Statutes, 1913, 263.
[53]Nev. Statutes, 1913, 277.
[54]Nev. Statutes, 1913, 34.
[55]Nev. Statutes, 1913, 159.
[56]Nev. Statutes, 1913, 266.
[57]Nev. Statutes, 1913, 382.
[58]Nev Statutes, 1913, 377.

Fourth Type: Boundary Question, Etc.

Of still another type is the county boundary legislation and other questions growing out of a division of territory. Of this type there are three illustrations in 1913. The first amended the Act of 1909 establishing Clark County out of a portion of Lincoln County, and had reference especially to the transference of records[59]; the second was an amendment of an Act of 1909 and referred to the floating indebtedness of Lincoln County assumed by Clark County[60]; the third was an Act to definitely determine the boundary line between Esmeralda and Nye Counties, and to detach a portion of Esmeralda from said county and attach the same to Nye County.[61] All of these three enactments were essentially necessary as emanating from the State, and, while local in their character, do not strictly belong to the kind of legislation herein criticized.[62]

Fifth Type: Witnesses in Criminal Cases.

The fifth type of special legislation is found in the mileage of witnesses in criminal cases. An Act of March 22, 1913, had regard to the fixing of the fees and the mileage of witnesses in criminal cases in the district courts of Humboldt, Esmeralda, Eureka, Mineral, and Elko Counties.[63]

Sixth Type: Special County Bond Acts.

The sixth type is that of the special county bond Acts. Under this heading belongs the Act of 1913 authorizing the Board of County Commissioners of Clark County to issue bonds for the purpose of creating a fund for the erection and furnishing of county buildings in the city of Las Vegas.[64]

Seventh Type: Bonds for Water System.

Similar to the above but yet constituting a type by itself is the provision for the payment for water systems in parts of Churchill and Lincoln Counties. In the former the Act authorized the board of School Trustees of district number four to issue bonds for the purpose of installing water and sewer connections in the public school building in the city of Fallon and the County Comissioners were instructed to levy a sufficient tax to redeem the bonds and pay interest on the same.[65] In Lincoln County the Board of County Commissioners was to empower the board of fire commisioners of the town of Caliente to issue bonds for the purpose of paying off the outstanding indebtedness of the said town incurred in putting in a water system.[66] A more general law for counties, but still having reference in truth to a particular locality was the Act authorizing the Board of County Commissioners of various counties in the State to acquire real estate and to sink thereon for artesian water, and making the expense thereof a legal charge against the county.[67]

Eighth Type: Assembly Districts in Washoe.

The eighth type is illustrated by the Act establishing assembly districts in the county of Washoe and providing for the election therefrom of members of the Assembly of the State of Nevada.[68]

[59]Nev. Statutes, 1913, 246.
[60]Nev. Statutes, 1913, 302.
[61]Nev. Statutes, 1913, 312.
[62]Also of legitimate character were the Acts appropriating for state agricultural experiment farms in Elko County (237) and Clark County (238) but these bills might perhaps have been consolidated with the general appropriation bills so as not to appear like local measures.
[63]Nev. Statutes, 1913, 260.
[64]Nev. Statutes, 1913, 59.
[65]Nev. Statutes, 1913, 19; this might have been classified under school Acts.
[66]Nev. Statutes, 1913, 34.
[67]Nev. Statutes, 1913, 12.
[68]Nev. Statutes, 1913, 259.

Ninth Type: Fire Department.

The ninth type is seen in the fire department Act of February 20, 1913 giving the County Commissioners power to levy and collect a tax not exceeding one and one-half per cent in any incorporated town for the benefit of the fire department of such town.[69]

Tenth Class: Private Corporation Franchise.

Belonging to the tenth class is the Act granting a franchise to a private corporation, the Elko-Lamoille Power Company, empowering to construct and operate an electric light, heat, and power line and a telephone line in connection therewith, from Lamoille Creek in Elko County, to and into the town of Elko.[70]

Eleventh Type: Detail Administrative Matters.

Of the eleventh type, that of special legislation on matters of administrative detail in state business, the Session of 1913 has several to its credit. Possibly to this class belongs the Act to provide for the installation of fire apparatus for the State Capitol.[71] Unquestionably it includes the Acts which appropriated money for the purchase of a vacuum cleaner for the State Capitol[72]; the purchase and placing of linoleum upon the floor of the office of the Secretary of State[73]; and of additional bookstacks and storage cases for the office of the Attorney-General,[74] as also the Act to provide for repairs to the Governor's mansion,[75] and the one to secure watering and care of the Grand Army Cemetery at Carson City.[76]

Twelfth Type: Special City Acts.

The twelfth type pertains to special city Acts, relating chiefly to the incorporation of towns. Four of these amend the charter of Reno,[77] one is for the incorporation of the town of Winnemucca,[78] and one amends the charter of Las Vegas.[79] The County Commissioners of Lander County are authorized to appoint a night watchman for the town of Battle Mountain if petitioned therefor and to fix his salary.[80] The appropriation for the Florence Crittenton Mission in Reno perhaps belongs to this class also.[81]

Thirteenth Type: Relief Act.

The thirteenth and last type of special legislation is that of the relief Act. Twenty of these measures were passed by the Twenty-sixth Legislature. Of these, two were for the relief of town or county such as the work on Ninth Street in Reno,[82] and the relief of Lincoln County.[83] The remaining eighteen were for the relief of individuals, and covered a multitude of topics from that of expenses incurred by state and county officers on state work and extra help for state institutions and the State Legislature down to a pension for a deserving citizen and payment for hay and other supplies.[84]

[69]Nev. Statutes, 1913, 12. Five other Acts dealing with the powers of County Commissioners, etc., throughout the State as a whole, were passed (105, 264, 270, 306, 368), and, while general in their application, would probably be unnecessary under a system of larger local administrative control and responsibility.

[70]Nev. Statutes, 1913, 105.

[71]Nev. Statutes, 1913, 237.

[72]Nev. Statutes, 1913, 254.

[73]Nev. Statutes, 1913, 136.

[74]Nev. Statutes, 1913, 166.

[75]Nev. Statutes, 1913, 254.

[76]Nev. Statutes, 1913, 48.

[77]Nev. Statutes, 1913, 276, 314, 380, 325.

[78]Nev. Statutes, 1913, 66.

[79]Nev. Statutes, 1913, 267.

[80]Nev. Statutes, 1913, 13.

[81]Nev. Statutes, 1913, 39: the appropriation of money to assist in defraying expenses of the Department Encampment of the California and Nevada G. A. R. in Reno in the summer of 1913 (220) might, from one standpoint, be regarded as special city legislation, although the Act might also be grouped with the one appropriating $450 to meet Nevada's pro rata of the cost of the Governor's conference (245), each having regard to an extra-state matter.

[82]Nev. Statutes, 1913, 271.

[83]Nev. Statutes, 1913, 308.

[84]Nev. Statutes, 1913, 32, 41, 53, 134, 153, 166, 168, 171, 190, 220, 224, 235, 244, 255, 256, 263. 269, 282.

Summary of Special Legislative Acts.

To summarize the Acts heretofore enumerated under these thirteen types we find that in twenty-eight cases the County Commissioners were restricted in the ordinary exercise of power; twenty-two pertained to county and township salaries; one to law libraries; three to boundary and division questions; one to witnesses; one to special county bond issues for building; three to water systems; one to assembly districts; one to fire departments; one to private corporations; six to administrative detail; eight to city business; and twenty to relief measures. These, together with miscellaneous special or local laws, make the total of one hundred and two enactments. Even if all doubtful classifications be eliminated there yet remains nearly thirty-five per cent of legislation of the session which must be classified as special, local or private.

III. Methods by which Special Legislation Might Be Avoided

Legitimacy of Subjects Legislated Upon.

Granted that our State Legislature is too much occupied with special legislation, the question then arises as to the feasibility of substituting any other plan for the one in present use. From a perusal of the contents of the laws heretofore cited, it is evident that all or nearly all of the enactments were of a legitimate character, and that if provision could be made in no better way, then special legislation is not to be condemned.

Legislation vs. the Administrative Function.

In order to distinguish clearly between the two larger classes of special legislation, attention should first be given to the great difference between the legislative and the administrative functions. For with the increasing complexity of political and economic life, the State Legislature, for lack of purely administrative bodies, had been called upon to provide more and more for the details of administration and to project the State into spheres of activity that formerly belonged to the local community alone. From the standpoint of uniformity and social cooperation this was not a bad development, but because of the evils which have resulted in other directions it is becoming increasingly evident that some other method of procuring uniformity must be devised. It seems scarcely necessary to show why a legislature is unfit to act as an administrative body for detailed local affairs. The function of a legislative body is primarily the making of laws, but having gathered to itself the administrative function, it is prevailed upon but slowly to surrender its prerogatives, and to leave to administrative officers or to local authorities matters in which purely local interests are concerned. Yet in no other way can the evil of special legislation be avoided.

Two Large Classes of Special Legislation.

For in the main these special and local Acts may be divided into two classes: first, those Acts treating of matters that should rightfully come under general laws; second, those Acts treating of matters that should be left to the discretion of local authorities, such as Boards of County Commissioners and City Council. Of the former class, it may be said that in general those matters in which the advantage of uniformity is greatest should be managed by the central legislative body of the State. This class would include not only works such as the

management of railroads, prisons, and the insane, but questions of corporations, franchises, bond issue and city charters. But these things should be managed, not by special separately enacted laws, but by large general ones formulating principles of action for all sections of the State alike. Of the class of Acts which might better be left under these general provisions to the discretion of local authorities, many examples have been cited in the foregoing pages, as, for instance, the matter of salaries of Justices of the Peace and of Constables and the salaries of county and township officers in general. This does not mean that the government should have the sole right to elect and fix the compensation of its local officers without some supervising direction from the State, but it does mean that the power of initiative should rest with those who are most vitally interested in the local question.

IV. Evils of Unnecessary Special State Legislation

Double Viewpoint of Evils.

Having shown the causes which produce so large an amount of special legislation in Nevada, the character of that legislation at the present time, and the method by which it may in the future be avoided, there remains but to state the evils which result from such a system and the policies of other States in this regard. These evils will be considered from the standpoint of the legislature and the legislative procedure, and second, from the standpoint of the local community. From the standpoint of the legislature, three general evils are apparent even to the casual observer. The first is the enormous waste of time and consequent expense to the State when the attention of the legislative body is continuously, through a prolonged session, held to the consideration of trivial local questions. Of all the two hundred and eighty-nine laws enacted by the last legislature,[85] at the expense of $45,000,[86] only one hundred and eighty-seven were general state laws, and even many of these had special features which did not apply to the entire State. Of these general laws eighty-four were amendments or repeals, showing perhaps a lack of careful legislation in previous sessions.[87] Twenty-four Acts were appropriation and revenue measures for the support of the State; ten pertained to state officers; eleven concerned the management of state institutions and eight applied to other kinds of state business, while four related to state printing and the sale of state publications. The remaining one hundred and thirty laws are divided as follows: eight applied to schools, nine to other local unit matters, seven to railroads, public safety, etc., nine to other corporate interests, five to highways, nine to water, forty-five to courts and crimes, five to mines, six to voting, three to child employment and support, nine to pure food and prevention of disease, two to labor, while a dozen or more were purely miscellaneous.[88] Some of these would best be classified as administrative business.[89]

Besides these general state laws the last legislature enacted the one hundred and two special Acts previously enumerated in this paper, but these numbers tell but a part of the story. For in that legislature there were introduced by the Assembly three hundred and thirty-one

[85]These laws cover 591 pages.
[86]Nev. Statutes, 1913, 7, 32, 171.
[87]Thirty-three of the one hundred and two previously considered were of this same nature, making 117 in all.
[88]Many laws are difficult of classification and might as appropriately be grouped under some other heading.
[89]Cement walk for capitol, etc.

bills and by the Senate one hundred and eighty-nine bills, making a total of five hundred and twenty bills in all. Of this number two hundred and eighty-nine became law. This leaves a total of two hundred and thirty-one that were introduced but failed of passage. In a regular sixty-day session this would mean that between eight and nine bills were introduced every day. But as every observant person is aware, the introduction of bills is not evenly distributed. We legislate, it is said, "by convulsions when we legislate at all." Judging from the dates of executive approval it may be inferred that over one-half of the two hundred and eighty-nine Acts was passed during the last week of the session. No doubt much work had been previously done in committees, but who can believe that an average of twenty-eight good laws can be enacted in a day. It is unlikely that we will be able to greatly improve the quality of legislation until we find a method of limiting it as to quantity by the omission of such trivial things as the appointment of a night watchman and the purchase of linoleum.

Log-Rolling.

The second great evil from the standpoint of the legislature is the practice of log-rolling both between individual members of the legislature and between the two houses. It seems to be a system of give and take and the advantage is with the strongest and not with the wisest. We get bargain-counter laws and not straight shelf goods.

Preelection Promises.

The third evil is that of the corruption which is born of preelection promises to the local constituency which is more interested in the passage of a law granting to their community some petty benefit than it is in the enactment of a provision for the benefit of the State as a whole. The very volume of local measures with its peculiar importance to the individual legislator keeps vital interests subordinate to these other local ones. If a candidate for election needs a few more votes, he may succeed by giving a promise here and another there. But these promises he is in honor bound to redeem at Carson City. When the really important issue arises there is a trading of votes and the originator of the small bill is allowed to pass his measure in order that his vote may be secured for the important one when it comes to passage. In this way many special laws are enacted which would otherwise be covered by one general Act.

Foreign to Democratic Theory.

From the standpoint of the local community three evils result from special legislation. In the first place such a system is directly antagonistic to the American principles of free government, which demand that the people in their respective communities shall have free choice as to their local politics. This theory of local self-government is so thoroughly a part of our American system that it rests with any party in opposition to prove its case by showing positive beneficial results coming from a different system.

Again, not only should the local unit have an opportunity to pass upon its own questions, but it should also be encouraged to take the initiative in local affairs, and this because it naturally has a more intimate knowledge of local business and needs of the community because it knows how to secure improvements more cheaply and more conveniently than do the central authorities, but also and chiefly because of the educational value of political training through local institutions; any-

thing that tends to cripple or to block local interest in local questions is to be regarded with suspicion.

Reduces Responsibility of Local Officers.

The third evil from the standpoint of the local community is that special legislation reduces the responsibility of local officers and conceals the location of real responsibility. Handicapped as the County Commisioners are by all kinds of legislative interference with the details of the administration, it is an easy matter to throw the blame for local inefficiency onto a system which ties the hands of the local officer. This shifting of responsibility is one of the most grievous and at the same time most insidious evils of present-day legislative systems. The action of the legislature over local bills is purely formal if not in every case the result of a trade. But it serves to conceal the real responsibility and the people suffer.

Situation in Nevada.

The evils above summarized are unknown in our own Commonwealth of Nevada. From the beginning we have lived under a more centralized system of legislative control than have those States which grew up in the earlier period of national life. We have had the experience of older States upon which to draw. Another reason for lack of local self-government is found in our sparse population and in its transient character as well. A State which is constantly changing citizens cannot safely leave the important matters to the control of transients who may incur large debts and then leave the country unmindful of the hardships to the small property holder. This was done in Lincoln County many years ago. However, as our population becomes more stable it is necessary that we should revise our system and give greater power to local officials. This will not by any means interfere with the system of central administrative control over matters of general importance to the whole State.

V. Comparison with Other States and Views of Political Scientists

Policy in Other States.

The policy herein advocated for Nevada is the growing policy of Eastern States both as regard the business of the country, the township and the city. New York is a good example, for it has been used as a model to the States lying to the westward. The supervisors form a board which, by a majority of the whole number, exercises extensive powers. such as controlling the corporate property of the county, examining and settling its accounts and directing the raising of money to pay for the same. They repair county buildings and buy real estate for the sites of new buildings, sell county real estate and within certain limits raise money for new buildings. They borrow money for the use of a county and authorize a town to borrow not to exceed $400. The constitution of Illinois prohibits local or special laws, incorporating cities, towns, or villages or changing or amending the charter of any city, town or village or providing for the election of the board of supervisors in townships, incorporated towns or villages. The constitution of Pennsylvania in a similar spirit forbids the general assembly to regulate the affairs of counties, cities, townships, wards, boroughs, or school districts; or to incorporate cities, towns, or villages or to change their charters.

Views of the Political Scientists: Reinsch.

This tendency toward the limitation of the powers of the legislature is reflected also in the writings of political scientists. One says, "In many Eastern States the excessive number of legislative enactments annually produced, has been the subject of severe comment. The individual legislator feels that his services will not be duly appreciated should he confine his activities solely to a careful weighing of proposed legislation and a critical attitude towards his associates. Some positive action will be demanded of him; even if he does not put his name to some piece of general legislation there will be a large number of local interests in the constituency which must be looked after. As a result of these conditions the amount of legislation produced in the United States in alternate years when the larger number of legislators meet is astounding in itself and when compared with the legislation of other civilized States it indicates a crudeness of the legislative function and lack of careful consideration which are alarming."[90] It is the prominence and the great amount of private and local legislation which constitutes the blemish of our American system.

Woolsey.

Another admits that occasions may arise when the powers of action granted in the general charter are insufficient to meet the wants of the city. In that case a special enabling Act would be required to do the work in question and raise the sum needed. This supposes that the city is to undertake the work itself, which for certain kinds of wants, such as a great system of drainage or of introducing water, might be found advisable.[91] The same writer says, "They both, however, agree in this that they have special wants of their own which are best known to the residents, while in other respects their interests cannot be separated from the interests of the general county. The question now arises, how can these civil or rural communities be best governed, by a control emanating from a central authority with no self-government on their part, or by a general law dependent on this legislative will of the county, yet conferring on them powers of local administration and legislation within certain limits and under certain restrictions. The instinct of a free people is to leave as much self-government to every part as is consistent with one law, one administration, one general supervision, pervading the whole State and in the local community to prevent officials from oppressing individuals, and all town authorities from neglecting their duty. The instinct of a despotism is to dread any independence or partly independent control within its own limits. The instinct of such a government, even when paternal, is to distrust the capacity of any smaller community to do anything for itself without first obtaining leave."

No Argument for Retaining the System.

Granting then, that special legislation is undesirable, that it is unnecessary and that the tendency of other States and strongest political scientists is opposed to the system, what argument remains for the continuance in Nevada of an inefficient and antiquated system?

Note by the Secretary, 1915—The latest statistics on special legislation show on the average in the United States each year only about one-third of legislation proposed actually becomes law and that of this one-third about three-fifths is special legislation. In 1913 in Nevada over one-half of the bills became law and only about one-third were special in character.

[90] Reinsch, American Legislation, 299.

[91] Woolsey, Political Science, 375.

MEDITATION

MRS. EDWARD D. BOYLE

In the glow of the flickering firelight
That the gathering gloom relieves,
I listen and muse to the fretting
Of fallen November leaves,
As they whirl, and eddy, and rustle
In the soughing Autumnal wind
That is chanting a weird requiem
To the summer just left behind.
How they struggle to find a shelter
In the shade of my well-barred door:
Ah me! they are sad reminders
Of the desolate homeless poor.
Now they battle and hustle for places;

Mrs. Edward D. Boyle

Now tumble and toss and complain;
'Til sorrow my spirit depresses,
And is filled with a dull refrain;
'Till sorrow my spirit depresses,
And a mist of regret veils my eyes,
And only the trials of living,
Like specters, before me arise.
But hark! there's a lull in the tumult;
The turmoil and trouble have ceased,
And steady and hard fall the raindrops,
The pitiless clouds have released.
I shall listen no more to the voices
Of leaves now so sodden and sere,
But shall turn to the flames that give brightness
And warmth to the vanishing year.

And out of the shadows, fantastic,
That fresco and darken my room,
I shall weave me the tenderest story
On memory's magical loom.
I'll recall, too, the castles I builded
When life was beginning for me,
"Chateaux en Espagne" fairy gilded,
And ships I sent sailing to sea.
And safe in my own cozy chamber,
While the leaves by the tempest are spurned,
I shall see how my castles were founded
And my ships, if they've ever returned.
I shall conjure a picture I painted
When I looked into coals long ago,
That furnished my fancy with pigments
And filled my young heart with their glow.
Ah! 'twas hope that my brush so well guided
In those halcyon moments of yore;
And the colors—perchance they have faded!
Like the leaves that lie dead at my door.

COMPENSATION

"Why, Mama, dear, where are you hiding?
What, here in the dark all alone?"
And the voices of loved ones arouse me
From dreams that are wholly my own.
The love that has guided their footsteps
The greeting so sweet to my ears
Proves the picture I painted in girlhood
Has improved with the passing of years.

THE ARTISTIC IDEA AS EXPRESSED BY EARLY NEVADA AUTHORS

JESSIE HYLTON, B.A.[1]

ANALYTICAL OUTLINE OF PAPER

I. RELATION BETWEEN POETIC EXPRESSION AND ART: definition of "Artistic Idea," popular notions, organized skill, material of art; poetic expression as a primitive form of art because of necessary conditions for other forms of artistic expression.

II. EXAMPLES FROM EARLY NEVADA AUTHORS: descriptions of desert; mountain scenery; Nevada coloring; streams and lakes; sentiment connected with "West" and "Western" people.

III. SIGNIFICANCE FOR THE PRESENT AND THE FUTURE: growing prosperity and development of Art in Nevada; some modern literary illustrations; illustrations in song; beginnings of other forms of Art in Nevada; prospect for the future.

I. Relation Between Poetic Expression and Art

Classical Derivation of Artistic.

The word "artistic" is derived from the word "art," and the word "art" comes from the Greek root "ar," which has the significance of "fitting" and "joining." With this meaning we must associate the Greek word for poet—"poieō"—which means "to make." To the Greek the poet was the creator or maker of the work of art. In Latin the two words come together in "Ars Poetica," the title of Horace's treatise on the technique of the art of poetry.

Popular Notions with Regard to Art.

One popular conception of art is that it is the representation in picture form of something with which we are familiar. The general public,

[1]Thesis written under the direction of Miss Wier of the History Department at the University of Nevada, 1914, in partial satisfaction of the requirement for the Bachelor's degree.

however, thinks of art as something to be collected in museums, displayed occasionally in salons or National or Royal Academy exhibitions, or perhaps as something to use as furnishings for the houses of those who like fine things and can afford to pay for them. From this point of view art is not an integral part of life, but a rare, useless thing; and so the public feels that it has not the time to give it. In another popular sense art means everything which we distinguish from nature. Art and nature are the two most comprehensive genera of which the human mind has formed any conception. Under the genus Nature, or the genus Art, we include all the phenomena of the universe. Some, in distinguishing between art and nature, say of a certain thing or industry that it is natural and of some other thing that it is artificial. That is natural, they would say, which happens spontaneously and without much reflection; the other is artificial. But this distinction varies with different observers. John Stuart Mill says, "Art is but the employment of powers of nature for an end." According to Cicero, Nature as conceived by Zeno was a fire and an agent having the power or art of creating things with regularity and design. To this fire not merely creative force and systematic action were ascribed, but actual personality as well. Nature was "*non artificiosa solum, sed plane artifix.*" "That which is the work of human art is done by hands, is done with much greater art by nature, that is, by a fire which exercises an art and is the teacher of other arts."

Organized Skill.

There are not lacking many who used the word "art" in the sense of organized skill. Thus, we speak of the art of peace and war, the art of conversation, musical art, pictorial and plastic art, the art of the housewife, the art of self-defense, "the gentle art of making enemies," and so on. The industrial organizer, the surgeon, the physician, the engineer, in general all who are working toward the highest possibilities of efficiency, are artists. Still others would have the word "art" applied to the painting of a picture only.

Material of Art.

However, whether or not all agree on the meaning of the word "art," all must agree on the material which enters into art. There is only one material and that is nature.

Poetic Expression as a Primitive Form of Art.

If this be true, then poetry is art. All primitive people express their sense of the beautiful first in music and poetry. Poetry does not always mean rime, but it is usually true that "absolute poetry is the concrete and artistic expression of the human mind in emotional and rhythmical language." The poetry of the primitive peoples was usually accompanied by music or song or voices with the lyre, harp or some stringed instrument.

Illustrations from Countries.

Each nation has poetic legends and songs typical of that particular people. Germany has the Niebelungenleid, a song of the heroes, showing often the passion for nature. France has Chanson de Roland, another legend on the same order. Beowulf is England's early poem, and she also has Chaucer's writings. Italy has Vergil's poem, in Latin, and the Greeks have Homer's Iliad and Odyssey. The Irish still tell and sing of old legends of their country. Even our Indians express

themselves in poetical language. They speak of "many-moons" of the "happy hunting ground," and often name their daughters after flowers, which custom shows a very poetic sentiment.

Sarah Winnemucca Hopkins Tells Story of Flower Names.

Sarah Winnemucca Hopkins, one of these Indian daughters, in the story of her "Life Among the Piutes," tells of this flower-naming custom. "Oh, with what eagerness we girls used to watch every spring for the time we could meet with our hearts' delight the young men, whom in civilized life you call beaux. We would all go in company to

The Princess Sarah Winnemucca

see if the flowers we were named for were yet in bloom, for almost all the girls are named for flowers. We talked about them in our wigwams, as if we were the flowers, saying, 'Oh, I saw myself today in full bloom.' We would talk all evening in this way in our families with such delight, and such beautiful thoughts of the happy day when we should meet with those who admired us and would help us sing our flower songs which we made up as we sang. But we were always sorry for those that were not named after some flower, because we knew they could not join in the flower songs like ourselves, who were named for

flowers of all kinds." Then Sarah Winnemucca tells what she herself sang about. "I, Sarah Winnemucca, am a shell-flower as I wear on my dress. My name is Thocmetony. I am so beautiful! Who will come and dance with me while I am so beautiful? Oh come and be happy with me! I shall be beautiful while the earth lasts. Somebody will always admire me; and who will come and be happy with me in the Spirit-land? I shall be beautiful forever there. Yes, I shall be more beautiful than my shell-flower, my Thocmetony! Then come, oh come, and dance and be happy with me!" The Indians have many other legends that are handed down, and all are concerned with nature and the powers they do not understand.[1]

Children's Phrases.

Even a little child just beginning to talk will instinctively use poetical phrases, metaphors, such as calling the moon a golden apple; also it is shown in the fact that children so like fairy tales, and again in their custom of making the trees and the flowers talk to one another.

Necessary Conditions for Other Forms of Artistic Expressions.

What is true of primitive nations and of children is true also of modern pioneer countries which in a way are primitive. The history of Italy and Greece seems to indicate that the other arts can flourish only in an atmosphere and among a people where life itself is luxurious, idle, wealthy and not hampered by the thought of money earning. The so-called "pot boilers" of an artist who is painting to earn money that he must have for everyday life go to prove the same thing. He is not free to devote himself to his real art. Some artists cannot paint "pot boilers." They cannot sacrifice their art, so it is left undone and the artist gives his time to something else to which he is not at all adapted.

Economic Hardships in Relation to Most Highly Developed Forms of Literary Work.

The same is true to a certain extent of literary men and writers. In the development of the highest forms of literary work conditions must be favorable. Mark Twain says, in writing of Nevada and Virginia City in particular, "Still there is one other sign that trade is brisk and money plenty; it comes last, but when it does come it establishes beyond cavil that the 'flush times' are at the flood. This is the birth of the 'literary' paper. Thus the Weekly Occidental, 'devoted to literature,' made its appearance in Virginia in 1863." However, the literary man sacrifices his work more often than does the painter, and when he does, the result is apparent; for instance, in the poet before and after he becomes poet laureate. As poet laureate he must produce work rapidly. Browning says of Wordsworth, "Just for a handful of silver he left us," meaning he went out of the ranks of a true poet, who wrote to give voice to the beauty within him, and joined the ranks of those who wrote "to order" for pay. So it seems true that the real artist cannot flourish where there are deprivations and hard work. The environment has to become refined and cultured. Sidney Lanier, our Southern poet, says he is hampered too much by the need of earning his daily bread to be the poet he could be if he were surrounded by wealth and luxury. "Trade," as he calls it, or the business of wage earning, interferes with the delicate side of his life and crushes it down with a power like that of a great ox treading on the delicate flowers in the fields.

[1]Hopkins, "Life Among the Piutes," 46, 47.

Priority of Artistic Poetical Expression Because Independent of Mechanical Arts.

While it is certainly true that at least a moderate degree of material comfort is necessary for the more generally diffused and most complete forms of literary activity, yet the fact remains that the expression of the sense of beauty within us finds its most primitive and natural expression in poetry. Perhaps the reason for this is to be found in the fact that the painter, the sculptor and the architect must have mechanical aids and all sorts of devices at his hand, while the poet may sing to himself while he is doing even the roughest kind of manual labor. Burns composed poetry while he was plowing in the fields. Here in Nevada we have examples. Richard Jose sang to the workmen while they labored in the blacksmith shop. Many others, amid all the deprivations, hardships and uncouthness of their surroundings, found things that roused their artistic passion. Picture a mining camp in all its hideousness—a blot on the rough landscape—with its brilliant red mills, dry parched hillsides, dirty white tents, sagebrush hovels and dust. Yet poetry sprang spontaneously from the hearts of many of our Pioneers. And their poetic passion for the desert resulted in many fascinating descriptions.

II. Examples From Early Nevada Authors

The Desert: Tom Fitch.

One of the most impressive features in Nevada was the desert. Therefore, the pioneer writers made much of it. Tom Fitch, known as the "Silver-Tongued Orator," wrote in "Better Days," "The air curdles with the heat rising from the arid plain, and hangs, a shimmering sheet of translucent vapor, between the eye and the ever-lengthening distance, which softly melts into the—mountains."[1]

Dan De Quille: Desert.

Dan De Quille gives a longer description in his "Big Bonanza." "In the interstices of these peaks, each of which stands a dark-browed and sullen Ajax, we catch glimpses of deserts that lie white and glittering, long journeys away, yet we almost feel our eyes scorched as we gaze, by their far-darted shimmer. These spots that so glitter and twinkle, far away through the brown of the hills, are great plains of salt and alkali—deserts more hungry and sterile than the wilds of Sahara. In the view before us we have the 'hoar austerity of rugged desolation,' yet there dwells in it a grandeur that is almost awful, and a something very fascinating. Every artist who looks upon this weird and unsmiling landscape feels his soul stirred with a desire to paint it. No man has yet painted it—no man will ever paint it. There is that in it which no cunning in colors can reach—no skill in drawing can express. The only way an artist can approach the subject is by painting what he feels, not what he sees. This vast landscape is at times grand and worthy of study, but when its many moods are evoked by elemental disturbances, it becomes wildly beautiful."[2]

Rollin Daggett: Desert.

Daggett, in "Braxton's Bar," gives a still different conception of the desert: "He traveled in a northwesterly direction, over a country almost destitute of vegetation, with the exception of occasional patches of sage

[1]Fitch, "Better Days," 130. [2]Dan De Quille, "Big Bonanza," 256.

and cactus. Toward noon, with his canteen almost exhausted, and no indications of water near, he suddenly came to a sandy desert, to the vision indefinite in length, and six or seven miles in breadth. The sands were mingled with alkali, and the surface, upon which not a blade of grass grew, was baked and smooth. Not a breath of air was stirring, and the heat of the cloudless sun, intensified by its reflection against the smooth surface of the heated sand, was almost unendurable. As he stretched his weary limbs for the night upon the smooth sand, the air motionless and the stars looking silently down into his face, he felt for that, for the first time in his life, he was in the midst of absolute silence. Does the reader know the meaning of absolute silence? Think for a moment. It is not upon the broad, calm bosom of the ocean, where, however noiseless may be wind and wave, the tribes of the deep are ever wrinkling the surface, and the waters lazily lap in audible and ceaseless murmur the objects fretting their serenity. It is not in field or forest, away from habitations of men, for wherever vegetation lives animal life abounds and is tuneful to the listening ear. Nor is it upon the great Saharas of the earth, whose restless sands, drifting almost before the zephyr's breath, are filled with insect life and voice. It is only upon the smooth and crusted alkaline wastes of the West, dead to vegetation and animal life of any and every kind, that complete and unchallenged silence reigns; and no one will seek its awful presence a second time. To some organizations it is almost distracting. The ear is pained with it more than with the din of direst tumult. On tiptoe it listens for some sound, no matter what, to drown the dreadful pulsations of the heart, which beat like a drum in the surrounding silence. The blood can be heard coursing through the veins, and all the functions of the body seem to be roused to a noisy and rebellious activity, almost threatening life itself. In desperation the victim breaks the awful spell by rending the silence with his voice, and only falls to sleep when exhausted with efforts to listen to sounds which never reach him.[1]

Mountains—Dan De Quille.

The mountains are really a part of the desert, and yet they have inspired a different kind of description, Dan De Quille writes: "Far beyond where the cloud shadows move in black squadrons across the desert sands—quite two days' journey beyond—are reared against the eastern sky the Humboldt mountains, whose white peaks might pass for the tombs and cenotaphs of the giants of the olden times. Some of these are half hidden in patches of dark mist, or veiled by slanting columns of rain, while others stand in the full glory of the sun. But in this scene we have a constant change of light and shade. Peaks that were a moment since sooty-black, suddenly flash up and become golden and brilliant, soon again to resume their dusky robes, while neighboring peaks stand forth clad in the garments of their departed glory. As the sun sinks lower, night is seen to settle into the deeper canyons, and take shelter behind the lower hills, and the shadow of Mount Davidson goes forth as a giant, and stretches darkness from hill-top to hill-top everywhere."[2]

"There is a grand view from the summit of Mount Davidson. On a clear day the eye reaches hundreds of miles in many directions. The

[1]Daggett, "Braxton's Bar," 119–120. [2]Dan De Quille, "Big Bonanza," 257.

Santa Clara County Free Library
San Jose, Calif.

Nevada mountains "whose white peaks might pass for the tombs and cenotaphs of the giants of the olden times."

Sierra Nevada mountains, twenty-five miles away to the west, and extending north and south as far as the eye can reach, form a magnificent panorama of wild mountain scenery, embracing hundreds of tall snowy peaks and dark, pine-clad ridges reaching upwards toward naked granite towers. To the southward along the great range, the peaks are taller and more imposing than those rising along the northern part of its course. To the southward, then, we turn and see at the distance of from forty to seventy-five or eighty miles, scores of massive peaks standing stately and clearly defined against the sky. Seen when robed from head to foot in glittering snow, these peaks present a particularly striking appearance. They may easily be imagined an army of giants marching up from the desert wilds of Arizona in meandering array. Far away the tail of this procession of the peaks is seen to sweep miles on miles to the eastward, while above the white hoods of the giant forming this lagging curve, is dimly discerned through the haze a hint of heads in the still more distant rear, swinging back to the west and falling, as it were, into the general line of march to the northward. All above, beyond, and about the giant army looks so settled, calm, and silent that one is awed into all manner of weird imaginings in regard to its motionless march. These mighty peaks are impressive at any time, but when they come before us in procession robed in their trailing shrouds, they set us to thinking ponderous, solemn thoughts that we don't more than half like. The view to the eastward is unobstructed for over one hundred miles, and by its vastness and its stern ruggedness is made imposing and grand, though but a region of rocky, sterile mountains and broad deserts crested over with salt and alkaline exudations from the sandy and bitter soil. Far as the eye can range, not a tree, not a house, not a sign of life is seen. All is as dead and as arid and wrinkled in death, as the valleys and the mountains of the moon. On this side—the east clinging along the face of the mountain, we see below us Virginia City; turning to the west, Washoe Lake is seen shimmering almost at the base of the peak on which we stand, its waves washing the feet of the hills that flank the Sierra."[1]

Mountains—Henry Mighels.

Henry Mighels quotes with appreciative comment in his "Sage Brush Leaves" a bit of anonymous poetry on this subject of the mountains.

> The summer's breath is faint upon the hills,
> Her feet are weary in the vales and woods,
> And autumn with a drowsy incense fills
> The nooks and glades and leafy solitudes.[2]

And he, himself, writes a poem to Mount Tallac:

> Yon twisted cedars tell thy tale, Tallac,
> Of rifting storms and winds unlimited,
> And all the force and life of the free elements,—
> And forceful Nature in her strangest moods.
>
> Your hard, black beetling brow has seen
> For thousands upon thousands years,
> The seasons come and go,—
> Whitening the lesser and the taller peaks
> Which belt you round about, and seem
> To move in one grand far procession
> Toward a wild and limitless beyond.

[1]Dan De Quille, "Big Bonanza," 156–7.

[2]Henry Mighels, "Sage Brush Leaves," 195.

And you have seen the lakes and cataracts far and near,
The old and all the tender trees,
And all the laughing brooks and swift descending avalanches
And seen the granite crumble and break
Since the Infinite Force lifted ye up
Out of the peaceful land and into the warring air.[1]

Again, he quotes from John C. Fremont, the Pathfinder through the desert and over the mountains:

Long years ago I wandered here,
In the midsummer of the year,
Life's summer too;
A score of horsemen here we rode;
The mountain world its glories showed,
All fair to view.

Backward amid the twilight glow
Some lingering spots yet brightly show
On hard roads won
Where some tall peaks still mark the way
Tracked by the light of parting day
And memory's sun.

But here thick clouds the mountains hide,
The dim horizon bleak and wide,
No pathway shows,
And rising gusts and darkening sky,
Tell of "the night that cometh" nigh
The brief day's close.[2]

John C. Fremont: Mountain Scenery.

This same Fremont, who was not a resident of Nevada, but who spent many very uncomfortable days here in 1844, while exploring this unknown part of the Spanish territory, was minded to insert in his somewhat prosaic report to the United States Government the following poetic appreciation of the scenery as he crossed the Sierra:

"We enjoyed this morning a scene at sunrise, which, even here, was unusually glorious and beautiful. Immediately above the eastern mountains was repeated a cloud-formed mass of purple ranges, bordered with bright yellow gold; the peaks shot up into a narrow line of crimson cloud, above which the air was filled with a greenish orange; and over all was the singular beauty of the blue sky."[3]

Mark Twain: Nevada Mountain Scenery.

Even after man had builded his habitations here, the mountains still loomed large in the eyes of newly arrived Pioneers. Mark Twain gives one of his characteristic descriptions in the account of his arrival at the Capital City.

"By and by Carson City was pointed out to us. It was nestled in the edge of a great plain and was a sufficient number of miles away to look like an assemblage of mere white spots in the shadow of a grim range of mountains overlooking it, whose summits seem lifted clear out of companionship and consciousness of earthly things."[4]

Nevada Coloring: Henry Mighels.

Touching upon the subject of mountains, especially the gorgeousness of Nevada coloring, is the extract from Mr. Mighels:

"No New England forest of many-hued autumnal tints ever leaned

[1]Ibid, 241–2. Mr. Mighels says his feet are too tired to observe the rules of scanning.
[2]Henry Mighels, "Sage Brush Leaves," 72–3.
[3]Fremont Exploring Expedition to the Rocky Mountains, 1843–4, 336.
[4]Mark Twain, "Roughing It," I, 169.

against the mellow evening sky with more magnificence of hue than the far-stretching Pine Nut hills as they glow, red as a rose in the gloaming. We have seen those peaks when in the light they were as pronounced a rose tint as ever was any cloud; and the sharply defined shadows cast by crest upon crest, or down into the great clefts and ravines, were as purple as the velvet leaves of the pansy or the cheek of a ripe damson."[1]

Charles Goodwin: Clear Coloring.

And again, Charles Goodwin in his "Comstock Club," in his beautiful, clear, artistic style, writes:

"As a rule, all the summer long, the skies are of a crystal clearness; the green of the hill-tops melts into the everlasting incandescent white beyond, and there is not change for days and weeks at a time, except as the green of the day fades into the shadows of the night, and the gold of the sunlight gives place to the silver of the stars."[2]

Mark Twain: Color Picture.

Mark Twain in his word picture of Virginia City notes the same riot of color:

"From Virginia's airy station one could look over a vast, far-reaching panorama of mountain ranges and deserts; and whether the day was bright or overcast, whether the sun was rising or setting or flaming in the zenith, or whether night and the moon held sway, the spectacle was always impressive and beautiful. Over your head Mount Davidson lifted its gray dome, and before and below you a rugged canyon clove the battlemented hills, making a somber gateway through which a soft-tinted desert was glimpsed, with the silver thread of a river winding through it, bordered with trees which many miles of distance diminished to a delicate fringe; and still further away the snowy mountains rose up and stretched their long barrier to the filmy horizon—far enough beyond a lake that burned in the desert like a fallen sun, though that, itself, lay fifty miles removed. Look from your window where you would, there was fascination in the picture. At rare intervals—but very rare—there were clouds in our skies, and then the setting sun would gild and flush and glorify this mighty expanse of scenery with a bewildering pomp of color that held the eye like a spell and moved the spirit like music."[3]

Fremont: Streams and Lakes.

The streams and lakes also give inspiration to our early writers. Lake Tahoe was an especially fit subject for the artist. Fremont wrote first because he was here first.

"The neighboring peaks rose high above us, and we ascended one of them to obtain a better view. The waves were curling in the breeze, and their dark-green color showed it to be a body of deep water. For a long time we sat enjoying the view, for we had become fatigued with mountains, and the free expanse of moving waves was very grateful. It was like a gem in the mountains, which, from our position, seemed to enclose it almost entirely. At the west end it communicated with the line of basins we had left a few days since; and on the opposite side it swept a ridge of snowy mountains, the foot of the great Sierra."[4]

[1]Mighels, "Sage Brush Leaves," 83.
[2]Goodwin, "Comstock Club," 85–86.
[3]Mark Twain, "Roughing It," II, 30.
[4]Fremont, "Explorations and Expeditions," 304.

Rivers: Ridge.

The rivers also come in for a share of poetical descriptions. John Ridge describes the Humboldt thus:

But pass we these grim, mouldering things,
Decay shall claim as Time may order,
For, offspring of the mountain springs,
A river rims the desert border.

With margin green and beautiful,
And sparkling waters silver-sounding,
And trees with zephyrs musical,
And answering birds with songs abounding.

The Humboldt River

And velvet flowers of thousand scents,
And clambering vines with blossoms crested;
'Twas here the pilgrims pitched their tents,
And from their toilsome travel rested.

Oh, sweet such rest to him who faints
Upon the journey long and weary!
And scenes like this the traveler paints,
While dying on the wayside weary.

Sad pilgrims o'er life's desert, we,
Our tedious journey onward ever;
But rest for us there yet shall be,
When camped upon the Heavenly River!"[1]

Tahoe and Mono Lakes: Mark Twain.

Mark Twain was likewise inspired: "The forest about us was dense and cool, the sky above us was cloudless and brilliant with sunshine, the broad lake before us was glassy and clear, or rippled and breezy, or black and storm-tossed, according to Nature's mood; and its circling

[1]Wentworth, "Poetry of the Pacific," 92-3.

border of mountain domes, clothed with forests, scarred with landslides, cloven by canyons and valleys, and helmeted with glittering snow, fitly framed and finished the noble picture. The view was always fascinating, bewitching, entrancing. The eye was never tired of gazing, night or day, in calm or storm; it suffered but one grief and that was that it could not look always, but must close sometimes in sleep."[1]

Contrasting with this is his description of Mono Lake in California: "Mono Lake lies in a lifeless, hideous desert, eight thousand feet above the level of the sea, and is guarded by mountains two thousand feet higher, whose summits are always clothed in clouds. This solemn, silent, sailless sea—this lonely tenant of the loneliest spot on earth—is little graced with the picturesque."[2]

Goodwin: Tahoe.

In his "Comstock Club," Charlie Goodwin makes an Irishman to say of Tahoe: "Her natural face is bluer than that of a stock sharp in a falling market; but when the wind comes a wooin' and she dons her foamy lace, powders her face with spray and fastens upon her swellin' breast a thousand diamonds of sunlight, O, but she is a winsome looking beauty, to be sure. Thin, too, she sings her old sintimintal song to her shores, and the great overhanging pines sway their mighty arms as though keeping time, joining with hers their deep murmurs to make a refrain; and thus the lake sings to the shore and the shore answers back to the song all the day long. Tahoe, in her frame of blue and grane, is a fairer picture than iver glittered on cathedral wall; older, fairer and fresher than ancient master iver painted tints immortal upon. There in the strong arms of the mountains it is rocked, and whin the winds ruffle the azure plumage of the beautiful wathers, upon wather and upon shore a splendor rists such as might come were an angel to descend upon earth and sketch mortals a sane from Summer Land."[3]

The West: Daggett.

Much sentiment clustered also about the *West* as a place separate from the *East*, and the relation of pioneer character to this West. Daggett felt it as keenly as any man.

"In the midst of a long night of financial calm, and stagnated values, abruptly rose against the horizon of the Far West a pillar of gold on a pedestal of silver. Higher and higher it mounted in the heavens, until the whole world beheld the shining wonder, and the hand of industry grew still in contemplation of its unequaled splendors. Blind to all else, the plow was left in the furrow and the hammer on the bench, and for months the sails of adventurers hastened toward the golden glory and threw their shadows upon every sea, while lines of dust, flanked almost by lines of graves, from the Missouri River to the Sacramento, marked the desert highways over which fearless tens of thousands were wearily wending their way to the land of gold and sunshine beyond the frozen summits of the Sierra Nevada mountains."[4]

Women of the West: Daggett.

And in Daggett's dedication of his book "Braxton's Bar" to Mrs. John W. Mackay, he pays a tribute to the women of this West:

"To one whose girlhood songs were chorded to the minstrelsy of the pines casting their shadows dimly through these pages, and whose

[1]Mark Twain, "Roughing It," I, 186.
[2]Mark Twain, "Roughing It," I, 294.
[3]Goodwin, "Comstock Club," 140.
[4]Daggett, "Braxton's Bar," 146–7.

dreams by the golden waters of the Yuba were realized in the land of deserts."[1]

Daggett: Western Indians.

Even the Indians are related in his concept to the common life of the Pioneer in the West.

"It was, indeed, the Eden of the red man, and in the midst of its grand old forests he reared his wigwam, and marked his trails. He speared the pike along the shallow riffles of its waters, and made light the labors of the chase by watching the deerlicks from the branches of the neighboring oaks. He had but to stretch forth his hand to feed his children, canopied with green and gold; and while his log cribs were stored with the maize of the valley, the red deer came almost at

Mrs. John W. Mackay, "whose dreams were realized in the land of deserts."

his bidding, a sacrifice to his wants. The warm breath of summer tanned to a darker brown the ochre of his uncovered limbs, which the rich velvet of the otter shielded from the winter's blast, while his buckskin moccasins, gaudy with the dyes of barks, and beaded with the quills of birds and porcupine, made noiseless as that of the panther his step through the thicket. The young bear was the plaything of his wigwam, and the soaring eagle the sport of his quiver. The earth and its fullness were his, and the shadow of want never crossed his path."[2]

Poem to the Pioneers: Daggett.

And in his grand masterpiece he brings all of these elements together in his poem, "My New Year's Guests":

[1]Daggett, "Braxton's Bar," Dedication. [2]Daggett, "Braxton's Bar," 12.

MY NEW YEAR'S GUESTS

The winds come cold from the Southward, with incense of fir and pine,
And the flying clouds grow darker as they halt and fall in line.
The valleys that reach the deserts, the mountains that greet the clouds,
Lie bare in the arms of Winter, which the prudish Night enshrouds.
The leafless sage on the hillside, the willows low down the stream,
And the sentry rocks above us, have faded all as a dream.
The fall of the stamp grows fainter; the voices of night sink low;
And, spelled from labor, the miner toils home through the drifting snow.
As I sit alone in my chamber this last of the dying year,
Dim shades of the past surround me, and faint through the storm I hear
Old tales of the castles builded under shelving rock and pine,
Of the bearded men and stalwart I greeted in forty-nine;
The giants with hopes audacious; the giants of iron limb;
The giants who journeyed westward when the trails were new and dim:
The giants who felled the forests, made pathways o'er the snows,
And planted the vine and fig-tree where the manzanita grows;
Who swept down the mountain gorges, and painted their endless night:
With their cabins, rudely fashioned, and their camp-fires' ruddy light;
Who builded great towns and cities, who swung back the Golden Gate.
And hewed from a mighty ashlar the form of a sovereign State;
Who came like a flood of waters to a thirsty desert plain,
And where there had been no reapers grew valleys of golden grain.
Nor wonder that this strange music sweeps in from the silent past,
And comes with the storm this evening, and blends its strains with the blast;
Nor wonder that through the darkness should enter a spectral throng,
And gather around my table with the old-time smile and song;
For there on the wall before me, in a frame of gilt and brown,
With a chain of years suspended, old faces are looking down;
Five hundred all grouped together—five hundred old Pioneers;—
Now list as I raise the taper and trace the steps of the years.
Behold this face near the center; we met ere his locks were gray;
His purse like his heart was open; he struggles for bread today.
To this one the fates were cruel; but he bore his burden well,
And the willow bends in sorrow by the wayside where he fell.
Great losses and grief crazed this one; great riches turned this one's head:
And a faithless wife wrecked this one—he lives, but were better dead.
Now closer the light on this face; 'twas wrinkled when we were young;
His torch drew our footsteps westward; his name is on every tongue:
Rich was he in lands and kindness, but the human deluge came,
And left him at last with nothing but death and a deathless fame.
'Twas a kindly hand that grouped them—these faces of other years—
The rich and poor together—the hopes and the smiles and tears
Of some of the fearless hundreds, who went like the Knights of old,
The banner of empire bearing, to the land of blue and gold.
For years have I watched these shadows, as others I know have done:
As death touched their lips with silence I have draped them one by one.
Till, seen where the dark-plumed Angel has mingled them here and there,
The brows I have flecked with sable the living cloud everywhere.
Darker and darker and darker these shadows will yearly grow,
As, changing, the seasons bring us the bud and the falling snow;
And soon—let me not invoke it!—the final prayer will be said,
And strangers will write the record: "The last of the group is dead."
And then—but why stand here gazing? A gathering storm in my eyes
Is mocking the weeping tempest that billows the midnight skies;
And stranger still—is it fancy? Are my senses dazed and weak?
The shadowy lips are moving as if they would ope and speak;
And I seem to hear low whispers, and catch the echo of strains
That rose from the golden gulches and followed the moving trains.
The scent of the sage and desert, the path o'er the rocky height,
The shallow graves by the roadside—all, all have come back tonight:
And the mildewed years, like stubble, I trample under my feet,
And drink again at the fountain when the wine of life was sweet;
And I stand once more exalted where the white pine frets the skies,
And dream in the winding canyon where early the twilight dies.

Now the eyes look down in sadness, the pulse of the year beats low;
The storm has been awed to silence; the muffled hands of the snow,
Like the noiseless feet of mourners, are spreading a pallid sheet
O'er the breast of dead December and glazing the shroud with sleet.
Hark! the bells are chiming midnight; the storm bends its listening ear,
While the moon looks through the cloud rifts and blesses the new-born year.
And now the faces are smiling. What augury can it be?
No matter; the hours in passing will fashion the years for me.
Bar closely the curtained windows; shut the light from every pane,
While, free from the world's intrusion and curious eyes profane,
I take from its leathern casket a dinted old cup of tin
More precious to me than silver, and blessing the draught within,
I drink alone and in silence to the Builders of the West—
"Long life to the hearts still beating, and peace to the hearts that rest."[1]

III. Growing Prosperity and Development of Art in Nevada

All these extracts, and doubtless many others, showing the appreciation of the beautiful, have come from our pioneer writers. Today Nevada is growing in prosperity. Her towns are developing; as, for instance, here in Reno where the new courthouse, postoffice, dry-goods stores and many office buildings tell of rapid expansion. Her valleys also, with their wide, grassy meadows, where the sagebrush was and is no more, speak of prosperity. With the acquiring of comfort, people are bound to find more time to give to artistic expression. Writers of greater fame will describe Nevada and her own peculiar beauty. Even today in the writings of those authors who are still in our midst, the same desire to express their love of the desert, the hills, the sort of weird wildness, and clear skies, characteristic of Nevada, is found again and again, but the descriptions are always different and always beautiful.

Some Modern Illustrations: Mrs. Strobridge.

Mrs. Idah Meacham Strobridge, a Nevada product, writes of "The Love of the Desert":

"For all the toll the Desert takes of a man it gives compensation in deep breaths, deep sleep and the communion of stars. And she who wrote the words knows. She speaks from the heart that understands, because it voices the language of love for the vast, gray, silent mystery. If you love the Desert, and live in it, and lie awake at night under its low hanging stars, you know you are a part of the pulse-beat of the universe, and you feel the swing of the spheres through space, and you hear through the silence the voice of God speaking.

"Then you will come to know that no better thing is in the world for man than just this—the close-touching of great things; the undesire of the small, such as the man-crowded places give you; and just enough food and clothing and shelter to support life, and enough work to fill one's days.

"Now, all this belongs to the old men of the Desert—the prospectors who have made the Desert their own. So you do not know, neither do I dare say, how much of the joy of life these old prospectors find in following the mirage of a mine that leads them away to life's end with empty palms, till at last they lie down in the alkali wastes to be one with the great silence of the plains. If it gives them much of joy to deny themselvees all that you would deem vital, as they live out the

[1] Daggett, "My New Year's Guests." (Scene: A chamber in Virginia City, one picture on the wall being the reduced photographs of over five hundred California Pioneers, 1849—Time: Midnight, December 31, 1881.)

measure of their days, dare you give them of your unasked pity? Perhaps they know more of the joy of life than you, in all the devious ways your quest for happiness has led you, have ever found.

"Sometime your destiny may lead you there; and lying in your blankets some night under a purple-black sky that is crowded with palpitating stars, while the warm Desert-wind blows softly over you—caressing your face and smoothing your hair as no human hands ever could—and bringing with it the hushed night-sounds that only the Desert knows; then—all alone there with only God and the Desert—you will come at last to understand the old prospector and his ways. But not now; not till you and the Desert are lovers."[1]

Anonymous Poem.

Here, too, is a tiny stanza of "Washoe," a name formerly given to the whole of Nevada:

Paint me, in your word lore,
Pictures of the silver land;
Paint me Washoe, as you see it,
Tinting with a truthful touch;
Limn it with a faithful pencil;
Do not color overmuch.[2]

Sam P. Davis, of Carson City, has written a few beautiful stanzas about the sagebrush. Every real Nevadan knows how true they are:

THE LURE OF THE SAGEBRUSH

Have you ever scented the sagebrush
That mantles Nevada's plain?
If not, you have lived but half your life,
And that half lived in vain.

No matter where the place or clime
That your wandering footsteps stray,
You will sigh as you think of her velvet fields
And their fragrance of leveled hay.

You will loiter awhile in other lands,
When something seems to call,
And the lure of the sagebrush brings you back
And holds you within its thrall.

You may tread the halls of pleasure,
Where the lamps of folly shine,
'Mid the sobbing of sensuous music,
And the flow of forbidden wine:

But when the revel is over
And the dancers turn to go,
You will long for a draught of her crystal streams
That spring from her peaks of snow.

You will sigh for a sight of the beetling crags,
Where the Storm King holds his sway,
Where the sinking sun, with its brush of gold,
Tells the tale of the dying day—

And when you die you will want a grave
Where the Washoe zephyr blows.
With the green of the sagebrush above your head,
What need to plant the rose?[3]

[1]Idah Meacham Strobridge, in "In Miners' Mirage-Land," 41–3.
[2]The author is unknown.
[3]Manuscript: Printed formerly in newspapers.

Davis has also written another poem descriptive of Nevada, a part of which is as follows:

THE BATTLE-BORN

When first the Nation saw the light of day,
This was a weird and mystery-haunted land.
Silence and desolation held their sway,
With rocky battlements on either hand—
Cursed and despised and outcast of the earth,
As though Creation bungled at its birth.

The rain of summer fell not on thy breast,
Bared evermore beneath a burning sky;
The waterfowl could find no place of rest,
And mankind trod thy deserts but to die,
Where the lone savage tracked the famished bear
To give him battle in his caverned lair.

* * * * * * * *

Did Nature frame thee in an evil hour,
Or witches o'er thy cradle cast a spell?
Perchance they did, but gave thee richer dower,
And pens of history pulsate as they tell
How your gold saved the Sisterhood of States
When Treason thundered at our country's gates.

In days of youth Fate seemed not kind to thee;
In throes of war Columbia gave thee birth;
So hang that shield on the ancestral tree
That gives thy lineage a stalwart worth.
A grateful Union voices thy renown
And makes the halo of the years thy crown.[1]

Illustration in Song.

Of late years not a little has been accomplished in the way of song-writing, and though few of the productions have been set to new and original music, yet these pieces are as a rule unusually expressive of the Nevada spirit. Not at all beautiful, but thoroughly characteristic of the earlier days, is this bit of a song which was once famous, not only in Nevada but also in San Francisco. It has its origin in the Bonanza period when "Washoe" was still the popular designation for the new State of Nevada:

Exciting times all round the town,
Glory, Glory to Washoe,
Stocks are up and stocks are down,
Glory, Glory to Washoe.
Washoe! Washoe!
Bound for the land of Washoe,
And I owned three feet
In the "Old Dead Beat,"
And I'm bound for the land of Washoe.[2]

Whitaker: Song.

A few years ago Robert Whitaker, formerly a member of the faculty of the University of Nevada, composed a song to the tune of Juanita. The text of "My Own Nevada" will be found on page 48 of this volume.

Goetze: Song.

A few other songs have more recently been composed about Nevada. Here is a fragment of one of Goetze's:

[1]First Biennial Report of the Nevada Historical Society, 115. [2]Author unknown.

Way out in old Nevada where the sagebrush grows,
Among rocky mountains where west winds blow.
You'll find contented people, of want no one knows;
Its the wonder State, the Sagebrush State, of this old U. S. A.

CHORUS

Nevada, Nevada, you're known from east to west;
In Sagebrush State they all have faith,
For you have stood the test;
Your mines are the greatest,
Your soil is the best;
Nevada, Nevada, I love you the best.[1]

W. M. Gottwaldt: Song.

A song to the tune of "Maryland," composed by W. M. Gottwaldt for use in the Semicentennial Celebration of 1914, will be found on pages 54 and 55 of this volume.

Beginning of Other Forms of Art.

Not alone in a new era of literary activity does Nevada today advance with her abundant material. The beginnings of other and later forms of art are making their appearance. Of recent years, painters have been lured by the desert and have come here to try to record its unusual colors. None of them, perhaps, are famous, but they all show the appreciation of this strange sort of beauty of a land some called the cursed and despised outcast.

Miss Lewers, a Native Daughter.

Miss K. Lewers, of the University of Nevada, belongs entirely to Nevada. She has pictured on canvas many pretty scenes, some of which are taken from the Nevada University Campus, and likewise many from the pretty spots along the Truckee River and around her own home in Washoe Valley.

Tanzy, Beirstadt, Kieth, Martin, "Colony."

Tanzy is not a Nevada man, but for a time he was an architect in Tonopah. The desert fascinated him, and he painted many pretty scenes near Tonopah. Bierstadt, too, in passing through Nevada and in visiting Tahoe, painted one picture of the lake that deserves particular mention. It is now in the Metropolitan in New York. Kieth liked the mountains and has left many beautiful scenes of the Sierra Nevada peaks, some of which are in the realms of Nevada. In the last few months Mr. Martin has painted many pictures of the Truckee. Some members of the "Colony" while residing in Reno during recent years, have painted pictures of exceeding daintiness of the Truckee River and scenes about Reno.

Bliss and Borglum.

Bliss is a Nevada architect. He was born in Nevada, and has done considerable designing for many of Reno's later buildings. Borglum designed the Mackay statue on the University of Nevada Campus.

The Prospect for the Future.

All these illustrations show that we are not by any means destitute of natural material for the artist and not wholly destitute of native-born artists. Let us not be impatient. We know that Nevada is still very young. Her population is increasing, slowly to be sure, but with this slowness she gains extra strength. When she does produce a new race of giants, they will express for the State the highest form of

[1]Sheet music, Karl R. Goetze.

artistic and ethical concepts, even as the race of giants expressed for the Comstock the ideas of material and economic greatness.

RELIGIOUS DEVELOPMENT IN NEVADA

ALICE FRANCES TROUT, M.A.

ANALYTICAL OUTLINE OF PAPER

I. SOCIAL AND INDUSTRIAL CONDITIONS UNDER WHICH THE RELIGIOUS LIFE OF NEVADA HAS DEVELOPED:

Importance of natural phenomena; early settlement by miners; effect of mining industry in spirit of speculation and generosity; effect of agriculture in lack of community spirit; influence of foreign population.

II. THE HISTORY OF RELIGIOUS ACHIEVEMENT IN NEVADA:

Denominational traits; Episcopalian; Methodist Episcopal; Roman Catholic; Baptist struggle; Presbyterians and mission money; Congregationalism in Reno; Lutherans at Gardnerville; growth of Christian Science; Y. M. C. A.; Spiritualists; American Sunday-School Union; Adventists; Salvation Army; Latter Day Saints.

III. THE PRESENT OUTLOOK:

Some natural conclusions; problem of adaptation; experience in education and government; centralization in church; traveling church; portable church; personnel of workers; need of intelligent comprehension of problem.

Foreword

In the investigation of my subject I have experienced much difficulty in securing accurate information, especially for the smaller denominations as also the Roman Catholics. Tabulations and percentages which might have proved helpful by way of summary have therefore been omitted.

The subject as herein stated might be thought to include also the sphere of religion outside of church denominations. Evidences exist in Nevada of religious training outside of church life.[1] Here also as in the farther east the transition period has brought new mediums and phases of religious and moral growth. But these are elements very difficult of estimation in any civilization and particularly so in the west. This thesis will deal only with the question of the church.

I. Social and Industrial Conditions Under which the Religious Life of Nevada Has Developed

A casual observer might deplore the lack of religious development in Nevada. But a rapid survey of conditions will not only explain the present situation but will create a feeling of sympathy for what has been done and a spirit of optimism for the future.

Importance of Natural Phenomena in Social Development.

The religious development of any community or State is closely interwoven with its industrial and political growth. The external factors of altitude and latitude, of valleys and mountains, of rainfall and rivers, have helped to make or mar the institutions of State, school, and church. Especially in the early development of any community or State these natural phenomena tend to accentuate local conditions,

[1] One of the local clergymen tells of confirming a son and daughter who had never seen a priest or preacher, never been inside even of a country Sunday-school nor attended a church service. They knew the Bible well, church doctrines, and correct standards of Christian living, but through no fault of their own or their parents, this son and daughter had never formed the habit of church attendance, of systematic giving, or intelligent study of missionary work.

but time with its influx of cosmopolitan population and more rapid methods of communication helps to standardize all forms of life whether the rural school or the village Sunday service or the commencement festivities of a university.

Application to Nevada: Altitude; Latitude; Rivers; Rainfall.

These abstract statements are verified in Nevada. The altitude is from 800 to 13,000 feet above sea-level. The greater part of the State is 4,500 feet, which means that, geologically considered, mining must be one of the main industries.[2] The latitude is from 35° to 42° which, other conditions being equal, means the native production of all necessary articles of consumption. The rivers[3]—the Humboldt, the Truckee, the Walker, the Carson—all flow inland and disappear as sinks or empty into lakes. All of which means higher cost of transportation, particularly so in the earlier times; and in our day lack of water for irrigation is another result. Until recently the rainfall was estimated at over 13 inches.[4] But the government reports now indicate that this figure is a gross exaggeration, 8 or 9 inches being much nearer the truth.[5] Moreover, the rainfall varies greatly as to section. At Reno it is between 8 and 9 inches; at Lewers's ranch 26 inches; in Lyon and Nye Counties 3 or 4 inches. Towards the north and east the rainfall, taking Reno as a basis, rapidly decreases. Thus these conditions alone preclude a dense population.

Early Settlement by Miners.

The early settlers were chiefly miners. To be sure the trappers from the Hudson Bay Company and the numerous independent beaver hunters had previously traveled the waterways of the northern and eastern parts of the State.[6] Also hundreds of emigrants in their mad rush for California in the early gold days had crossed Nevada. But both trapper and emigrant spoke deprecatingly of the desert with its giant sagebrush, the mirage of its alkali lakes and its almost impassable mountains. Neither tarried long in the country. True a few Mormons had settled near what is now Genoa only to be recalled to Salt Lake in those stormy days when Mormonism tried to form a political organization along with its religious community life. So to the indomitable prospector and miner belongs the credit of the first permanent settlement. This class came to Nevada as the aftermath of the California gold excitement. For a number of years some prospecting had been done in Washoe County and in 1859 the few sturdy prospectors who had kept their long winter camp at Sun Creek[7] found themselves literally overrun by thousands from the four quarters of the globe, especially from California and New England. They were miners, business men and capitalists. Every available claim was staked on Sun Peak (Mt. Davidson) and the surrounding country. Within a few months a city of brush cabins and dugouts and tent-houses had been built. Shotgun possession decided the issues which arose more often than the court. But law and order always follow

[2]Tarr and McMurray, New Geographies, Second Book.

[3]Truckee River empties into Pyramid Lake; the Humboldt into Humboldt Sink; and the Walker River into Walker Lake.

[4]Bancroft, Nev., XXV, 43.

[5]Authority of Mr. Alciatore of the U. S. Weather Bureau.

[6]Bancroft, Nev., XXV, 46.

[7]To Allen and Hosea Grosh belong the discovery of silver on Sun Peak, what we now call Mt. Davidson, and later the northern lode better known as the Comstock.

the American citizen when he settles down to the art of living. Within a few years Dayton, Virginia City, and Gold Hill were not only sending out an enormous amount of silver but these towns had also developed along modern city lines.[8] The Aladdin-like growth of Virginia City has been repeated in Goldfield, Tonopah, Manhattan, Ely, and scores of lesser known camps. But the romance of mining does not always culminate in such a roseate manner and herein lies a great drawback to the religious development in this State.

Lack of Permanence.

Rawhide, in Mineral County, only five years ago had a thriving population of over five thousand. At present there are one hundred

WHITE PINE NEWS.

VOL. I TREASURE CITY, NEVADA SATURDAY, FEBRUARY 27, 1869. NO. 10.

CHAS. D. CLARKE,

WHITE PINE NEWS

HALLECK & MEYERS

LIQUORS.

WINES AND LIQUORS

FIRST NATIONAL BANK

JOHN A. PAYSON

WATCHES

J. M. BUFFINGTON,

L. P. TENNEY,

White Pine District.

"Treasure City in 1870 was teeming with 8,000 people."

and sixteen men at work. Bullfrog in Nye County, only six years ago, counted itself a city of four thousand and now fifteen men linger to work over the tailings. Treasure City in 1870 was teeming with eight thousand people, but is now an absolutely deserted village."

Effect of Mining Industry.

The religious development of Nevada has been largely dominated by the mining industry. The industrial conditions which accompany mining develop a population vastly different from the old-established

[8]The International Hotel and Bowers' Mansion were typical buildings of this era.
[8]Authority of Bishop Geo. C. Hunting.

order of things in the agricultural Middle West or in the commercial East. The prospector on coming west forsook his past and pressed on in the hope of immediate returns. He brought only his mule and pack, his pick and pan. He was here and there, careless alike of making friend or enemy. The refining influence of wife and home was denied him. He cared for the lingering memory of his church only as death claimed himself or his companions. Yet his heart was as big as the strike he hoped to stake. The business man who followed in his trail came to sell at the highest possible price, make his pile and then move back to civilization. The capitalist from California, from New York, from London, took out his millions, but left no permanent contribution to the social or religious development of the State.[10]

Spirit of Speculation.

Again, the mining camp inevitably draws the speculator and the professional gambler. The idea of get-rich-quick becomes as contagious as the spirit of patriotism is elsewhere. The dare-devil spirit of risking all on the strike has taken hearth and home from many a man's family. A staid professor of economics recently related his experience while visiting the mines of Goldfield. Seeing all that had been done and the ore which could yet be taken out, he felt his enthusiasm over mining properties rising and decided to cut short his visit rather than run the risk of being "promoted."[11] The gambling spirit is as old as the ages and seemingly is latent in most men.

Some Compensation in Spirit of Generosity.

The characteristic features of the mining camp—the lack of family life, the small percentage of permanent population whether among the day laborers, managers or owners, the spirit of the speculator—all these factors work against the development of the best along social, educational and religious lines. But the feeling of sympathy and charity is a wonderfully redeeming trait. Has some miner been seriously hurt, do widow and children need aid, every pocket-book is opened generously. The tales of marvelous kindness related in "The Sagebrush Parson" are often absolutely true not only to the life of eastern Nevada but to other parts of the State as well.

The Coming of Agriculture.

But the romantic era of Mark Twain and Bret Harte has passed. Wild-cat speculation has largely given place to a steadier condition of affairs based upon the agricultural industry. For agriculture in Nevada is proving the truth of the Biblical prophecy that "the desert shall blossom as the rose," and this in spite of the discouraging fact that to the tourist the sagebrush, greasewood and manzanita brush seem to be a denial of farming possibilities.[12]

Peculiar Social Conditions on Nevada Farms and Ranches.

Still it must be admitted that agriculture in Nevada is bound to take

[10]Our nation in its civil strife was greatly aided financially by the mines of the "Battle-Born State." San Francisco has been materially built up by silver taken from Nevada. Senator Nixon's palatial mansion in Reno, and the younger Mackay's generous gift of the mining building and the athletic buildings and field are shining exceptions of Nevada capital made and used in Nevada.

[11]Dr. Romanzo Adams.

[12]The scientist knows these despised growths as sure indications of good soil needing only water to make it productive. Yet only about twelve years ago the idea that Nevada ought to develop her great agricultural resources along with her mines as a means of social as well as economic advancement, as advocated by one of the professors of the State University, was ridiculed in some sections of Nevada. But public opinion has radically changed since then.

on forms very different from those of the East or Middle West. Here the irrigated section and the dry farm take the place of the small eastern field. The dry farm which is found particularly in the eastern part of the State is necessarily extensive in acreage, for the yield per acre is comparatively small and the land must have an occasional rest.[13] On his 10,000-acre farm will live as a usual thing the manager, or foreman, and his family. The owner will locate his wife and children in Reno or Salt Lake, or perhaps San Francisco, on account of better educational and social advantages. An Indian household oftentimes completes the social life of the farm. The squaw acts the part of cook and nurse and maid to the manager's wife, while the Indian husband and boys are the all-around workers. During the spring and summer months of plowing and planting, of haying and threshing, the rancher must increase his help by any available means. Sometimes help is obtained from the Indian camp, from the train of passing hobos,[14] or from college boys on their vacation. From a household of six or eight or ten during most of the year, the seasonal wage-earner may run it up to several hundreds in the busy season. Yet the ordinary sized dry farm would make half a township in the Middle West with two or three villages of several thousand people each with all the usual social, educational, and religious development of such a place. These same social conditions resulting in sparse family life for the greater part of the year with the big increase because of the undesirable but necessary seasonal wage-earners are as true of the big sheep and cattle ranches as of the dry-farm community.[15]

Irrigated Farms.

The irrigated districts of the State are divided into smaller ranches than the dry-farming sections, the average ranch containing about 280 acres of cultivated or improved and 1,000 acres of unimproved land, which means an increase in population to the square mile. This increase makes possible a community life not to be found in the dry-farming and grazing districts. Yet here also is found the problem of isolation. Practically all the agricultural districts are face to face with the same great questions—long distance from large markets, lack of a well-organized aggressive marketing agency, community action in flood sections and drainage. A more rational farming system should be evolved including both diversification and specialization of product. This would give greater stability to labor conditions, and insure a regular income.[16] Not only must new water supplies be developed whether from artesian well or from reservoirs or from natural springs but there must be a more rational use of water.[17] This problem coupled with the heavy expense of from $2,000 to $5,000 as the initial cost of a ranch has made agricultural development in Nevada very slow indeed.

[13]"Better Farming," January, 1915.

[14]Authority of Maurice Dillon, Y. M. C. A. Secretary, Houston, Texas.

[15]There is some difference of opinion as to the status and future of dry farming.

[16]Report of Board of Control of Lincoln County Experiment Farm for 1913–1914: In 1913 at Logan, Nevada, B. K. Chung, a Korean, shipped cantaloupe from twenty acres of rented ground which netted him $8,040, after paying the transportation and commission charges. The next year the same fields produced the same abundant crop, but did not pay expenses because of poor marketing conditions.

[17]Water logging and the rise of alkali are destroying acres of good land in Nevada. The trouble is caused by applying too much water directly, and by seepage from canals. From the latter cause it has been estimated by government experts that the waste is 5.77 in a mile.—Better Farming, January, 1915.

Again, the problem of irrigation is not an individual matter but should be the concern of state or federal agencies. The heavy initial cost of survey and construction, to say nothing of upkeep, is beyond any one-man stage. The Carson-Truckee Project is surveyed and financed by the U. S. Reclamation Service. The big dam at Lake Tahoe is another example of the same thing.

Lack of Community Spirit.

Bishop Hunting estimates that there are in this State hundreds of communities of from 50 to 100 people whose only social and religious life centers in the schoolhouse. These communities are found wherever there is an artesian well or a natural spring or a splendidly located canyon. They may be miles from each other and farther yet from the stage or the railroad.[18] A scattered population cannot develop a community spirit whether that spirit is needed for political reform or against military training in the schools or for building a church plant. It may be a matter of surprise to many that we have less than one person to the square mile.[19] As mining develops and maintains a transient population, so do Nevada forms of agriculture create a far-scattered population. But Nevada suffers also from her proximity to California and the city of San Francisco. No State in the Union, if indeed any place in the world, has done more systematic, prolific advertising than California. Her sunshine, her fruit farms, her mountains, her dairies, her alfalfa, and wheat fields are painted in the most alluring pictures. She tells you that you do not need a dry farm of 5,000 acres, nor an irrigated ranch of 500, to make a livelihood and bank deposits. She insists that twenty acres is plenty and forty is a fortune. These statements may or may not be true, but the prospective settler usually passes through Nevada and lands in California. Then also the lure of a big city is a constant drain on the smaller cities within a reasonable radius. There is something in the Anglo-Saxon which loves bigness—stupendousness, whether it be the Statue of Liberty or the sky-scrapers of New York or the great trunk railroads or the Panama Canal. Probably this is our genius, or our guiding star, perhaps our curse for the future, since the conditions which have made possible some of these mighty tangible accomplishments can never be repeated.[20]

Influence of Foreign Population.

Another factor which has greatly influenced religious development is the foreign element. Our sturdy Anglo-Saxon rural settlers are being rapidly replaced by Italians, particularly in the Truckee Meadows. Four-fifths of the land in this valley is now owned by Italians.[21] Ten years ago every ranch around Dayton was owned and operated by Anglo-Saxons, but not one is now so operated in all that section. The few remaining original owners have leased to Italians.[22] The reason is not far to seek. As a people the latter are content to begin on a small scale, live below our standard until their financial condition will warrant a home and an automobile. A resident of Reno relates how in the last twenty years different Italians have rented her

[18] Authority of Bishop Geo. C. Hunting.
[19] Tarr and McMurray, Geographies, Second Book, 462.
[20] James Bryce, American Commonwealth, 917.
[21] Authority of F. M. Lee.
[22] Authority of Mrs. Geo. Hazlett.

five-acre tract and always at the end of five years wanted to buy the place at a cash price.[23] It may be that our blue skies and sunshine, mild winters and rolling valleys remind the Italian of his native land, or perhaps he naturally takes to steady, strenuous work better than our own people. At all events he succeeds, builds up a bank account, often sends his children abroad. With them our children will intermarry and the melting process will go on. From a religious viewpoint these transplanted sons and daughters of Italy present a serious problem. In leaving Europe with its yoke of industrial and religious tyranny they oftentimes leave their faith and habits of church attendance. The children are not taught in the home their father's belief; no priest can look after the individual needs of these scattered communities. The Protestant churches take it for granted that they are good Catholics, and meanwhile they are neglected by both. Thus in the religious growth of a community they count for very little, though in the social, educational, and political life they may be of great importance.[24]

From this brief survey of our peculiar physical situation and of the extremely unfavorable social and economic conditions accompanying our Nevada industries of mining and agriculture, the conclusion is warranted that no natural development in things religious may be expected. What this growth has been is narrated in the next chapter.

II—The History of Religious Achievement in Nevada

Denominational Traits.

Churches with a strong centralized government are best fitted for pioneer services: such are the Episcopalian, the Methodist, and the Catholic church. Probably no other writer has so discriminately studied church life in the United States as has James Bryce. He speaks of the adaptability of the Methodist and Baptist denominations to the great bulk of the working people of Protestantism. The Congregational and Presbyterian churches appeal more to the professional type, while the Episcopalian and Catholic churches satisfy the hunger for beautiful ritualistic service. These denominational traits are well exemplified in the churches of Nevada. Because of their greater activity it will be necessary to give rather a close survey of the early history of the Episcopalian, the Methodist, and the Catholic churches. Moreover, their brief history is explanatory of the situation as it was and is today. Abstract statements, with here and there a concrete illustration, may possibly prove interesting, but bare statistics are rarely pleasing. Yet even the dry facts that follow in this discussion are eloquent in their testimony to the energy and spirit of the ministry and the large sums of money supplied by the eastern boards as well as from local efforts.

The Episcopal Diocese in Nevada.

The Episcopalian church early recognized Nevada as a desirable missionary field. In the beginning, what is now Nevada was included in the indefinite Missionary Jurisdiction of the Northwest. This district extended from the Missouri River to the eastern part of Oregon and California, and from Canada to Mexico, in size a territory fit for an empire. When Nevada was admitted as a State this vast territory

[23]Authority of Mrs. Alice Chism. [24]Authority of Bishop Geo. C. Hunting.

was roughly designated as the Missionary District of Nevada and Parts Adjacent. Nevada was later divided, the eastern part being consolidated with Salt Lake and the western with Sacramento to facilitate organization and centralization. In 1908 this missionary district was made to include the whole State, with the late Rev. Henry D. Robinson as Bishop. This was an important step in the religious development of the Episcopal church in Nevada.[25]

The Pioneer Church in Virginia City.

As early as 1861 services were held in the mining camp of Virginia by a California rector who was visiting the silver country. The American Church Missionary Society sent Rev. Franklin S. Rising out the next year. His expenses from New York around by the Isthmus and his salary of $150 per month were later returned by the local society, so great was their enthusiasm. His first congregation

Bishop Whittaker **Bishop Robinson**

met on Easter day in the courthouse. The room was filled and the Holy Communion administered to fourteen. By August a small frame church had been built. The next year (1863) it was consecrated as St. Paul's by Bishop Talbot.[26] In 1867 Rev. O. W. Whittaker of Englewood, N. J., came as rector to this little flock, which soon increased to thirty-eight communicants. The church was enlarged, a $3,000 pipe organ installed only to be destroyed by fire in 1875. The present building was then put up at a cost of $25,000. Though the rector, O. W. Whittaker, was later consecrated Bishop of Nevada and Arizona, yet he remained rector of St. Paul's all the nineteen years of his service in Nevada. His work as a missionary Bishop and as a factor for political and educational betterment cannot be overestimated. His able assistants should receive honorable mention. They were J. W. Lee, Rush S. Eastman, George N. Eastman, and W. R.

[25]Authority of Dr. Samuel Unsworth. [26]Wren, History of Nevada, 190.

Jenvey. They served Virginia and organized work at Gold Hill, Silver City, Dayton, and held services in still other camps. In those boom days money fairly flowed into the church.[27] Bishop Kip's expenses of $400 to the coast and back were picked up on the street by a committee. No less than $200 per month was given the rector, although he suggested a decrease. But with the change in industrial conditions church work in Virginia City has declined. Today the only service held in this historic parish is that which the Bishop and Archdeacon can now and then provide.

St. Peter's Church in Carson City.

Carson City was the next scene of Episcopalian activity. St. Peter's was organized in 1863. Governor James Nye and H. M. Yerington were among the vestry.[28] Rev. N. M. Reilly was the first rector.[29] This church has had the good fortune to escape the fate of Virginia City and has had continuous services down to the present. Probably

Ruins at Hamilton

the fact that Carson City is the Capital has had a steadying influence. Lloyd B. Thomas is the present rector and his church numbers one hundred and twenty-five communicants, has a women's guild, a men's and boys' club, and a large Sunday-school.

St. Luke's in Hamilton.

Hamilton was one of the first big pioneer camps. In the boom days it had a thriving population of 11,000 and two churches. St. Luke's was organized in 1870. Rev. S. P. Kelly of Rhode Island was the first rector. He built a neat frame church and purchased a house for a rectory. But within another year the town had disappeared as rapidly as it had come. Today there are fifty-seven people in the vicinity.[30]

---

[27]Davis, History of Nevada, 557.

[28]Wren, History of Nevada, 194.

[29]He is still living in San Francisco, rector emeritus of St. Paul's church.—By authority of Dr. Samuel Unsworth.

[30]Davis, History of Nevada, 557; Wren, History of Nevada, 196; Authority of Bishop Geo. C. Hunting.

St. George's at Austin.

At Austin in 1863 Bishop Talbot held services. Then for several years a layman, Mr. D. M. Godwin, held lay services in the courthouse. In 1873 the parish was organized, the first rector being Christopher S. Stevenson of New York. He was followed by Rev. S. C. Blackiston of Colorado, who built the beautiful church, St. George's, now standing. Mr. Allen Curtis, superintendent of the Manhattan mine at Austin, pledged himself to pay for the church building if the others would properly furnish it, which they gladly agreed to do. All of the $15,000 was raised by Austin. Such an experience, having a church given in a mission field by the few communicants, is a most extraordinary event. All went well until 1886. From this time on for ten years St. George's had no rector. The population had followed that will-of-the-wisp—a mining camp. Today only an occasional service is held by rectors from the nearby fields.[31]

Christ Church at Pioche.

At Pioche, Christ church was organized in 1871 by Rev. Henry L. Balger of Warren, Ohio. After about a year, although there were only seven communicants, he received over $3,700 of missionary money for a church and furnishings. After four years of work he was followed by Rev. R. H. Kline who remained for another four years.[32] Thereafter the records fail to show any further activity.

St. James at Eureka.

At Eureka in that same year, 1870, which was signalized by such glorious beginnings in many Nevada camps, Rev. S. P. Kelly conducted services in a tent, bought a lot and the next summer through the untiring efforts of Bishop Whittaker a church, St. James, was built. He was followed by Rev. C. H. Marshall of Wyoming, Rev. C. B. Crawford of Pennsylvania, and Rev. H. H. Buch. By 1889 the town was rapidly decreasing and services were discontinued. Out of 20,000 people in the palmy days only 800 remain. Lay services and a Sunday-school are maintained and an occasional sermon is heard from a passing bishop or rector. The fine stone church is one of the landmarks of better days.[33]

Trinity Church in Reno.

In Reno Trinity church was founded in 1873 by the Rev. O. W. Whittaker. Services were held in the courthouse. Rev. William Lucas of Tiffin, Ohio, became rector. He purchased the present church lot for $400. At the first communion six out of thirteen communicants were present. In 1875 "the church building was begun, enclosed, floors laid, and outside painted," but financial leanness would not permit of further work.[34]

Under Rev. W. R. Jenvey's administration the chancel furniture and font were given by Rev. S. P. Kelly. In 1894 Dr. Samuel Unsworth became rector and is still the beloved and revered rector. Trinity, built at a cost of $6,000,[35] has been kept in the best of repairs, has a fine organ, its communicants number 200, its Sunday-school has 125 members, and the women's guild is flourishing.

St. Stephen's in Belmont.

In Belmont, St. Stephen's was organized in 1874 by Rev. Samuel

[31]Wren, History of Nevada, 195; Davis, History of Nevada, 557.
[32]Davis, History of Nevada, 558. [33]Davis, History of Nevada, 558.
[34]Davis, History of Nevada, 559 [35]Wren, History of Nevada, 190.

B. Moore. Services were held in the courthouse until the church could be built. Of the $3,600 which paid for the church and furnishings, $500 was given by Mrs. Julia Brewer who named the church. From 1879 the records show no further ministrations, the natural result of the same industrial problem hitherto discussed.[36]

St. Paul's at Elko.

At Elko, St. Paul's is one of the late churches. In 1891 W. H. I. Houghton came as a missionary. From four communicants as a nucleus he gathered in three years a total of forty and built a frame church. Continuous services have been held. When Rev. Percival S. Smith was rector, he established a mission, St. Andrew's, at Battle Mountain, and conducted services at Wells, Tuscarora, and Clover Valley.[37]

St. Mark's at Tonopah.

At Tonopah, St. Mark's had its initial service by Bishop Leonard in 1904. It is a beautiful building of white sandstone and is enhanced by appropriate memorial gifts.[38] Rev. George Gallup is the rector and sixty-six communicants are reported.

Work in Ely.

In Ely, the mission was organized in 1902. No building was put up until time had partially proved the mining engineer's prediction that the mine was good for fifty years of work.[39] Then a church and rectory were built by Rev. G. C. Hunting, now Bishop.

St. John's at Goldfield.

At Goldfield, the front office of Mr. H. B. Leird witnessed the first service which was to culminate in St. John's, a handsome brown-stone structure.[40] Forty-three communicants are reported. The vicar of Tonopah, Leland H. Tracy, ministers to the needs of Goldfield.

St. Paul's at Sparks.

At Sparks, St. Paul's is the old St. James's of Wadsworth moved over in 1905 when the railroad plant and practically all of Wadsworth was removed to Sparks. Rev. T. G. Bellam[41] came with his church and people. St. Paul's reports 26 communicants.

Winnemucca, Verdi, and Las Vegas.

At Winnemucca, St. Mary's was built by Archdeacon Hazlett. Mrs. George S. Nixon was a most generous contributor to this church.[42] Twenty-three communicants are reported. In Verdi, a little chapel, "Good Shepherd," houses the twenty-six communicants of this lumber camp.[43] Dr. Samuel Unsworth, the rector of Reno, holds services there once or twice a month. At Las Vegas in 1900 Christ church and rectory were built with money largely raised by Bishop Robinson in the East.[44] There is a list of thirty-five communicants under the leadership of Rev. Paul B. James.

A summary of present activity in the Episcopal church in Nevada shows very emphatically the ephemeral character of many of the early church locations and gives as well a clear view of its present work. The Journal of the Eighth Annual Convocation of the Missionary District of Nevada, 1915, says: "The denomination has now three parishes,

[36]Wren, History of Nevada, 197.
[37]Davis, History of Nevada, 560.
[38]Davis, History of Nevada, 561.
[39]Davis, History of Nevada, 561.
[41]He has the honor of being the oldest pastor in age and labor in the State.
[40]Davis, History of Nevada, 561.
[42]Davis, History of Nevada, 562.
[43]Davis, History of Nevada, 562.
[44]Davis, History of Nevada, 562.

St. Peter's at Carson City, St. Paul's at Elko, and Trinity at Reno." There are nineteen organized missions. The rector at Elko takes charge of St. George's in Austin, of St. Luke's in Clover Valley, of St. James's at Eureka and of St. Andrew's at Tuscarora. Archdeacon Hazlett conducts services at St. Andrew's at Battle Mountain, at All Saints' in Dayton, at Trinity in Fallon, in All Saints' in Mina, and in St. Mary's at Winnemucca. The vicar of Tonopah serves his own church and the flock of St. John's at Goldfield. Percival S. Smith conducts work in his own field, Christ's at Las Vegas, and does duty at Pioche also.

In addition to these three parishes and nineteen organized missions, services are kept up at ten other places: Blair, Cherry Creek, Currie's, Genoa, Golconda, Lovelock, Nixon, Thompson, Wadsworth, and Wells. These places are all embryonic parishes. If the mining communities prosper or the agricultural districts are settled up, these points will become organized missions and some of them may attain the full stature of a parish. The number of communicants reported in 1915 is 1,030 with 889 Sunday-school pupils. The value of all church properties is estimated as $175,850.

Whittaker Hall.

No account of the religious work of the Episcopalians would be complete without due credit being given to Whittaker Hall. The Bishop for whom the school was named was determined that a collegiate education should be within the reach of all in Nevada. As early as 1870 he began his plans. The school was to be in Reno. In 1873 $300 was sent from the East. In 1875 Miss C. L. Wolfe of New York told the Bishop that she would give the second $10,000 towards this girls' school. He went to work in earnest. The people of Reno gave $4,000, a Nevadan donated $2,500, Mrs. M. A. Grosvenor of New York gave $1,000, the balance was gathered up in small amounts. The citizens of Reno offered to buy half a block should the school be located in their city and the Central Pacific Railroad donated half a block also. The building was begun in June, 1876, and was completed in time for school to begin the following October. This building, which stands on what is now called Ralston Heights, was a credit to its time. It is 40x88 feet, three stories high, hot and cold water, in short, every modern improvement. The total cost was $28,000. The debt of $8,000 was paid in 1880; Daniel Cook of San Francisco gave $1,000, Mrs. M. A. Grosvenor $1,000, Miss C. G. Wolfe of New York $2,500, and the remainder was gathered up in small sums. Two thousand was later spent mainly to secure water rights for the school and for irrigation. Miss Kate Hill was the first principal. The usual course of study for four years' work was prescribed in the curriculum. The school provided for forty-five dormitory students and fifty-five day students.[45] When the State University was located at Reno the Episcopalians decided that it was not necessary to try to compete with a free institution, so the building was sold to a group of physicians who used it for a hospital. The students of Whittaker Hall are scattered all over Nevada. Bishop Hunting says that wherever you find them you find homes of Christian standards and a high degree of culture. Every year the "girls" hold a reunion in Reno.

[45]Authority of Bishop Geo. C. Hunting.

Qualifications of the Methodist Episcopal Church for Pioneer Work.

By virtue of its highly centralized form of administration and its sound financial backing from the various boards of the organization, the Methodist Episcopal church has been able to found a church and keep a regular preacher, if not a resident pastor, where other denominations hesitate to enter the field. So important has the work of this church been in Nevada that a sketch of its early work seems desirable at this point.

First Preaching and Organization.

The first Methodist preaching was done in Carson Valley, the Rev. Ira P. Hale coming in 1857, and Rev. Jesse L. Bennett in 1859. From 1861 on the work of the denomination has been continuous.[46] In that year Nevada Territory District was organized and the following appointments were made: Carson City, W. S. Blakely; Virginia City, S. B. Rooney; Washoe Valley, Jesse L. Bennett; American Valley, E. L. Dickinson; Silver City, Genoa, Palmyra, Humboldt, and Honey Lake were to be supplied. The following year other places were added: Aurora, Walker River, Sierra Valley, and Dayton. By 1863 fifteen appointments were designated, but only seven available preachers were found.[47]

State Organization.

When Nevada became a State the church authorities were anxious to have a state organization and were accordingly granted this privilege by the California Conference, 1864. Twenty years later, for administrative reasons, the Nevada Mission took its place.[48]

First Church Structure: Virginia City.

The first Methodist church ever built in Nevada was in Virginia City in 1861. It was a plain wooden structure seating 150, and costing $2,000.[49] Captain Blasdel, afterwards Governor, was on the Board of Trustees. A few years later this small building was replaced by a beautiful structure costing $80,000. But to the great sorrow of its members and the citizens in general, the building collapsed one night and the cause is still a mystery. This sturdy congregation now erected a less pretentious church on the old foundation at a cost of $8,000, only to be consumed in the fire of 1875. The next summer under the guidance of Rev. Charles McKelvey a fine frame building was erected. The Building Society materially aided in the expense, which totaled $20,000. This church was known as the Centennial Church and for years was the scene of many rousing meetings.

Loses Building to Sparks.

In 1913 the church and parsonage were moved to Sparks,[50] a vivid illustration of the way in which industrial conditions, the mines having been worked out, materially determine church activity.

Activity at Dayton.

Dayton was the site of the second Methodist church structure, a neat frame building constructed at a cost of $3,000 under the leadership of Rev. J. H. Maddeix. The regular preaching services were kept up for ten years, then Dayton dropped from the list of appointments. Soon afterwards, 1873, the church was burned by a tramp. Since

[46]Wren, History of Nevada, 184; Davis, History of Nevada, 566.
[47]Davis, History of Nevada, 566.
[48]Davis, History of Nevada, 566.
[49]Wren, History of Nevada, 185.
[50]Davis, History of Nevada, 570.

then only an occasional service has been held in the schoolhouse or the hall.[51]

Varied Experience of Washoe City Structure.

Washoe City secured the third church building and a parsonage was added in the same year, 1863, at a total expense of $4,500. Two conferences were held in this church building, which was destined to have a strange history. The population shifted elsewhere and the church was sold, 1876, to the district school trustees with the privilege of using it for church purposes also. Still more of the population shifted and the one-time church and one-time school building was moved, 1888, to Lovelock. Here, in 1909, it was made over into a larger structure in accordance with modern church ideals.[52]

Gold Hill and the "Fire Department."

Gold Hill built a church in 1865 at a cost of $5,000. After only eleven years it was sold to the "Fire Department," "where it continued to fight fire in another direction." A bigger, better church was then built, housing big audiences under the leadership of some of the best preachers in the State at that day.[53] Gradually, however, the same thing happened in Gold Hill as elsewhere, the population decreased so that Gold Hill was dropped from the roll.

Mining Stock Builds Church at Austin.

Austin is another mining camp with a pathetic story of church building. The Rev. J. L. Trefren built the largest Protestant church in the State. With the parsonage and pipe organ the cost was $35,000. Mining stock was sold in the East on the installment plan to meet the big expense. But the boom-bubble broke before the heavy cost was met and the church was sold for a courthouse. Later the Church Extension Society bought back the property. But Austin today has no resident pastor.[54]

Permanence of Carson City Church.

The Carson City church was slower in materializing. During 1861 tentative plans were made and some money was raised, but not until 1865 was the church begun, although a small parsonage had been built two years before. Governor Blasdel and R. L. Higgins were active in securing funds for the $10,000 building. The church was dedicated with its membership at the zenith. Good men have come and gone and Carson City is still on the list with a membership of 123 under the leadership of Dr. W. H. D. Hornaday. He has enlarged and improved the old stone building until it is now the finest Methodist church in the State.[55]

Church of the Metropolis in Reno.

In Reno the year 1868 brought the Central Pacific Railroad and Methodism. Class meetings and preaching services were held before the church was built in 1871 by Rev. R. A. Ricker. A long line of one-year pastorates followed until finally Rev. Charles McKelvey came and extensive repairs were made on both church and parsonage. The membership has constantly grown until in 1885 the church became self-supporting. The present church building was erected in 1900, Rev. George H. Jones being pastor.[56] In membership and church activities this church is first in importance in Nevada Methodism.

[51] Wren, History of Nevada, 186.
[52] Davis, History of Nevada, 270.
[53] Wren, History of Nevada, 186.
[54] Wren, History of Nevada, 187.
[55] Davis, History of Nevada, 571.
[56] Wren, History of Nevada, 189.

Present Status of Methodism.

It is clear that the industrial conditions in various parts of the State have affected this denomination also, making some churches and ruining others. Today nineteen churches are on the roll: Austin, Battle Mountain, Carlin, Carson City, Ely, Fallon, Gardnerville, Goldfield, Schurz, Las Vegas, Lovelock, Paradise, Pioche, Reno, Sparks, Tuscarora, Wellington, Winnemucca, and Yerington. There are thirteen preachers in the field. Several of them do circuit work. The total membership is 683. The value of the church buildings and parsonages is estimated at $95,400. The current expenses for fuel, light, water, and janitors amount to $1,620. The various benevolences include the home and foreign societies, special gifts, offerings from the Sunday-school, money for the publishing fund, building associations, temperance societies, support of bishops and state superintendent. These various items total $1,222 for the State. Considering the fact that many of these churches have a membership of less than 50 one can understand why outside aid is needed. The money comes from the Home Missionary Boards. Last year $5,775 was spent in this State. This money aided the poorer churches to pay their pastors, $800 was used in the Indian Mission at Schurz, $1,100 for state superintendent's salary, and $500 for an evangelist. There are 1,500 children and adults enrolled in the Sunday-schools, the supplies for which cost $845.[57]

Beginning of the Roman Catholic Work.

The Roman Catholic church experienced about the same early history as the other denominations. The first church was built in Virginia City in 1860, was enlarged in 1868, burned in 1875, rebuilt in 1876 at a cost of $100,000. The bell is of silver taken from the Comstock and was the gift of Mr. Lynch. This latter building, St. Mary's of the Mountains, was a monument to Father Manogue.[58]

In those early days other churches were built at Carson City and Genoa. The last named was sold for use as a courthouse. Father Montaverde superintended St. Augustine's in Austin in 1864. The church at Hamilton was built about the same time. Father Scanlan founded a society at Pioche and built the frame church and parsonage costing $4,000 in 1871. At Belmont in 1874 a $3,000 church was built, but no regular services were held. Father Hynes erected St. Brendan's in Eureka in 1871 to be replaced only three years later by a $5,000 brick church.[59] Within the first ten years the Catholics had built ten churches and had covered practically all the camps of that early period. To Father Manogue more than to any other man belongs the credit for such splendid practical results in those pioneer days when neither morals nor transportation helped religious development.

Present Status of Catholic Church.

Today the Catholics have priests in the following places in Nevada: Virginia City, Reno, Tonopah, Goldfield, Sparks, Las Vegas, Lovelock, Winnemucca, Carson City, Ely, and Battle Mountain. At least passing notice should be given to some of these important posts.[60] At Carson City Bishop Grace built the present St. Theresa's on the site of the pioneer church of 1870. Of late years many improvements have been added, such as stained memorial windows and some beautiful pieces

[57] Minutes of the Nevada Mission of the Methodist Episcopal church held at Carson City, 1915.
[58] Wren, History of Nevada, 197–198. [59] Wren, History of Nevada.
[60] Authority of Father Tubman, Reno, Nevada.

of imported statuary.[61] At Austin the beautiful brick church that cost $50,000 in those early days is still used. While the mines have greatly declined, Father Corcoran is still supported there. He also looks after the people of his faith in Battle Mountain and Carlin.[62] At Sparks the church is due to the untiring efforts of Father Horgan. By 1904 he had dedicated the Immaculate Conception with a congregation of 1,000.[63] A little later he established a beautiful church at Fallon at a cost of $5,000, also a model church at Verdi. Besides attending to his duties at Sparks, Father Horgan celebrates mass at Hazen, Lahontan, and Wadsworth. At Winnemucca the work was begun in 1873. St. Paul's was built and furnished at a cost of $3,000. Father Mehan was appointed in 1905. His mission included all Humboldt, an area greater than Switzerland. It was later divided into two fields, Winnemucca and Lovelock. Father Mehan looks after the religious life of Golconda, Gerlach, and all the stations along the Western Pacific in Humboldt.[64]

Work in Reno.

In Reno the church has had a checkered history. It was originally built in the 70's at the corner of Lake and Fourth Streets, a plain wooden structure, which was burned. A lot near the present site of the University was chosen, and a larger, more elaborate church built. It housed the Catholic worshipers for many years under the guidance of many successive priests. This building also was burned in November, 1905. Father Tubman immediately began plans for a magnificent structure on the site of the present church. The lot was bought for $10,000. The cornerstone was laid in July of 1907 and the next year the church was dedicated as St. Thomas Aquinas. Shortly afterwards, fire again threatened destruction, but the building was only partially destroyed and immediate work was begun on its reconstruction. Since then the Catholics have built and equipped St. Mary's Hospital in a thoroughly modern way.[65] The history of Catholic church building has therefore been similar to that of the other denominations: a small building later replaced by a better structure if mining or agriculture succeeds, otherwise the small building continues to answer every need or in some cases is entirely abandoned.

Baptists Unsuccessful in the 60's.

The Baptists in the days of the 60's made two or three unsuccessful attempts to organize. A man would be sent from the Eastern Home Missionary Society, but usually his stay was short. Conditions made his work strenuous and discouraging.[66]

First Institutional Church in Virginia City.

Like the Episcopalians, the Methodists, and the Catholics, their first real work was accomplished in Virginia City. Rev. C. L. Fisher of Santa Clara, California, came in 1873. Services were held in the courthouse, then the Miner's Union Hall, then the Washington Guard Hall, and later in the home of Sister Cochrane. The formal organization was made in 1873. A lot was purchased for $800, of which $300 was paid down, the trustees giving their notes for the balance. The

[61] Wren, History of Nevada, 197; Davis, History of Nevada, 547.
[62] Thompson & West, History of Nevada.
[63] Davis, History of Nevada, 549.
[64] Davis, History of Nevada, 550.
[65] Davis, History of Nevada, 546.
[66] Thompson & West, History of Nevada, 217–218.

church was built at a cost of $2,100 and had a seating capacity of 156 people. Later the basement was fitted up as a lodging house. This was the first move towards an institutional church in Nevada. The membership was only 30. Then follows a list of pastors —Wells, Ford, Arnold, Read.[67] The records contain little more, and more could not well be expected in view of the depopulating of the city. In the 1915 report of the Nevada-Sierra Baptist Convention no mention is made of this pioneer church nor the ones at Carson City and Wadsworth. The history of these latter places is a repetition of that of the church at Virginia,[68] a small company meeting at any convenient place, a lot purchased, a small building erected, enlarged if prosperity continued, sold for some community purpose if the mines declined, and perhaps the doors closed as the last of the chapter.

Fate of Pioneer Churches.

Of those early churches—Aurora, Virginia City, Wadsworth, Carson City, and Reno[69]—the latter is the only one which has survived the industrial changes. Four churches, Wabuska, Tonopah, Harriman, and Verdi, which were listed ten or fifteen years ago, are not mentioned in the last annual report.[70]

Reno Church.

The Baptist church at Reno is the first in importance in the State. It has a membership of 115,[71] with a growing Sunday-school and young people's society, and the usual missionary society, and women's organization.

Present Status.

Today the Nevada-Sierra Convention of 1915 reports seven active churches, Reno, Sparks, Elko, Fallon, Mason, and Winnemucca, with a total membership of 315. Last year these various churches contributed $1,334.09 for all benevolent purposes. But the Home Missionary Society sent $5,700 to be used in maintaining the churches of this State.

Miss Corwin's Work Among the Indians.

In 1907 the Women's Home Missionary Society sent Miss Lillian R. Corwin, a graduate of Chicago Baptist Training School, to work among the Indians. Her work has been extensive, from Loyalton on the west to Elko on the east. Miss Corwin is quoted as an authority on Indian questions by educators and government officials. She has been called to Washington more than once in consultation with the Department of the Interior. She raised $2,000 to build a church and residence near the Fallon reservation and later through the generosity of Nevadans was able to erect a residence and chapel near the Stewart Indian School. In her work she supplements the day-school routine with not only industrial work but Bible teaching.

Presbyterians in Mining Camps.

The Presbyterians followed the same pioneer trail in their missionary work in this State. They began in Carson City in 1861, in Eureka and Pioche in 1863, in Virginia City in 1862, in Gold Hill in 1863, in Austin in 1864, and in Elko in 1870. Their church history has been the history of the various mining camps in which they min-

[67]Davis, History of Nevada, 537.
[68]Davis, History of Nevada, 537.
[69]Davis, History of Nevada, 536, 537, 538.
[70]Davis, History of Nevada, 541.
[71]Report of Nevada-Sierra Convention, 1915.

istered. How many preachers labored, would be difficult to recapitulate.

Present Status.

Today the Presbyterians have eighteen organized churches, some of which are missions meeting in school buildings with services conducted by the pastor from the nearest center.[72] For instance, Rev. J. B. Byers officiates at Lamoille twenty miles south of Elko, at Wells, and at Star Valley; East Ely, McGill, Eureka, and Manhattan have organized and are partially supplied by the State Missionary, S. H. Jones. The largest church membership is at Elko with a list of 130[73]; Goldfield has a membership of 77, Tonopah of 51, Carson City of 89. The Reno church was organized in 1902. It owns its church building and has a membership of 27. The Presbyterian churches of the State for their last fiscal year contributed for all missionary purposes $662. The Board of Missions has spent $11,500 to maintain and advance this denomination in Nevada. The membership reported is 693 with a Sunday-school enrollment of 978.

Congregationalism in Nevada.

The Congregational church as well as the Presbyterian church is not particularly well fitted to do pioneer work. Its administrative system does not make for rapid extension as does that of the Methodist, Episcopal, or the Catholic church. Always, however, Congregationalism has stood for church unity—unity in essentials and liberty in nonessentials. Again and again where the field has been small and union with other denominations has been possible they have combined. There is only one Congregational church in Nevada, the one at Reno. It was organized at the schoolhouse, Reno, on February 19, 1871. The original members were J. C. Hagerman, Kittie Hagerman, Sophia Scott, Mary F. Poor, Annie L. Poor, James C. Weston, Nellie Kinney, Mary Fairchild, Mary C. Kinney.[74] The Rev. A. L. Hitchcock was elected pastor. A two-story building owned jointly with the Odd Fellows was dedicated in June, 1873. Here the congregation worshiped until 1892, when the present brick structure at the corner of Fifth and Virginia Streets was erected. A part of the building expense, as in the case of most Nevada churches, was paid by the Missionary Society and later was returned by the local church. Still later through the kindness of Andrew Carnegie and the generosity of the local people a pipe organ was installed and all modern equipments added. Today it has a membership of 250 with a Sunday-school enrollment of 252. It has the usual auxiliaries of a flourishing Aid Society, a Missionary Society, a Pilgrim Brotherhood, and an Endeavor Society. The church and parsonage are valued at $27,000.[75] Last year the budget ran close to $3,000. No missionary money is spent by Home Boards in this State, but contribution for benevolent purposes was raised by the local church every year.[76]

Lutheranism in Nevada.

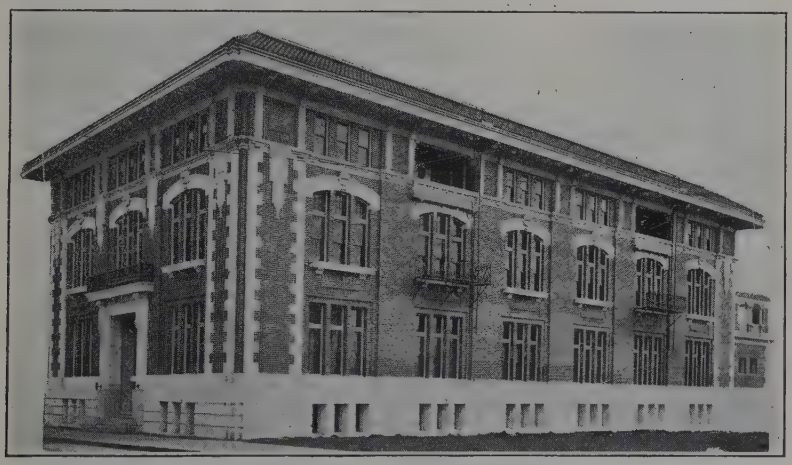
The Lutherans have two churches in Nevada, one at Gardnerville and one at Reno. The Reno Lutherans were formally organized in 1909 under the name of "The Evangelical Lutheran St. Luke's Con-

[72]Thompson & West, History of Nevada; Annual Report of Presbyterian Churches, 1915.
[73]Annual Report of the Presbyterian Churches of the United States, 1915.
[74]Thompson and West, History of Nevada.
[75]Congregational Year Book, 1914, 320. [76]Congregational Year Book.

gregation." Through the generosity of the local people and the loan of $5,000 from the Missionary Board they built in 1912 a beautiful church on Second Street. The number of communicants is reported as 39, but the number of people, both children and adults, affiliated regularly with the congregation is 93. While not connected directly with this organization there are about 200 people of Lutheran faith in and near Reno who consider this their church home.[77] The church at Gardnerville has been enlarged and improved and a large parsonage has been built. The membership is 268, while those regularly affiliated with the church number 562. Both churches, Reno and Gardnerville, have Saturday classes in German. The Sunday services are conducted in German and English alternately. But the English language is used for instruction in Sunday-school, in the catechetical and confirmation classes and in the choir rehearsals. Both churches have pastors called directly from the Concordia Theological Seminary of St. Louis.[78] In addition to those two self-supporting churches, a half-dozen missions are sustained. These churches and missions raised $1,000 for benevolences, the Home Missionary Board sending on $360.[79]

Christian Science Church.

In Nevada, there are now five Christian Science organizations: First Church of Christ, Scientist, of Reno; First Church of Christ, Scientist, of Goldfield; The Christian Science Society of Elko; The Christian Science Society of Ely, and The Christian Science Society of Carson City. In practically every town in the State, however, there is at heart one Christian Scientist and in some of these places steps are now being taken towards organization in accordance with the Manual of the Mother Church, the First Church of Christ, Scientist, in Boston, Massachusetts, of which every authorized organization is a branch.[80]



Y. M. C. A. Building at Reno

Y. M. C. A.

The Y. M. C. A. institution is one of the landmarks of our progress. It is a splendid, thoroughly modern building that would do credit

[77]Davis, History of Nevada.
[78]Davis, History of Nevada.
[79]Report of Synodic Conference.
[80]Davis, History of Nevada, 550.

to a city of fifty thousand people. The necessary funds, $115,000 were raised in a ten-days campaign, which speaks well for the generosity and managerial ability of the people of Reno.

Spiritualists.

The Spiritualist church has regular meetings Thursday and Sunday evenings in Reno. As yet, they have no building of their own.

American Sunday-School Union.

No account of the achievements of the church would be complete without mention of the work of the American Sunday-School Union.[81] Through the untiring efforts of their local man, Mr. W. L. Guinn, 38 union Sunday-schools have been organized with an average attendance of 15. The Union furnishes all supplies free until the school becomes self-supporting. The union idea has found a ready response wherever their representative has gone. It is the only practical working plan for a small community.[82]

Adventists.

The Adventists have a small frame church and school building, both on West Fifth Street in Reno. They draw mainly from a country farming population. They are quite numerous in and around Fallon, where they are planning to build a college of their own faith.[83]

Salvation Army.

The Salvation Army sent officers to Reno in May, 1903. Having no barracks they have moved from one convenient place to another. For the last year they have had headquarters on Sierra Street. Captain Guiry was at the head of this work from 1910 to 1916. Since they publish no reports, but, instead, keep a daily record, it is rather difficult to procure a summary of their work.

Latter Day Saints.

In 1851 the first Mormons came to this section and settled in what is now Washoe Valley. About forty families comprised this settlement. They built a sawmill and started homes. Their independent mode of living did not please Brigham Young, who sent emissaries to call them back to Salt Lake. Many went, selling their belongings for very little, a few stayed, and changed their religion, calling themselves Josephites, declaring against polygamy and going back to the original church organized by Joseph Smith. The Gentiles had several conflicts with the Mormons and in those days, when there was little attention paid to law, the enmity was at times quite bitter.

The Reorganized Church of Jesus Christ, Latter Day Saints, was first established in Nevada in 1867 by Alexander H. Smith, who came as a missionary of the Reorganized church under the presidency of Joseph Smith, founder of the Church of Jesus Christ of Latter Day Saints. Previous to his death he ordained that his oldest son should preside after his demise. The church was disorganized after his death and his son reorganized it in harmony with the law of the land and with the Covenant given by Revelation in 1830. There are branches of the church in various parts of Nevada.[84]

[81]The headquarters are at 1861 Chestnut Street, Philadelphia, Pa.

[82]Out of the list we note Verdi, Washoe, Galena, Silver City, Gold Hill, Wabuska, Hazen, Fernley, Olinghouse, Imlay, Mill City, Beowawe, Cobre.—Authority of W. L. Guinn, State Missionary of American S. S. Union.

[83]Wren, History of Nevada, 205. [84]Davis, History of Nevada, 579.

Interior Mormon Church at Panaca. Taken during Pioneer Day Celebration

III—The Present Outlook

Some Natural Conclusions.

From the foregoing statistics, incomplete though they be, certain general conclusions may be drawn. First—Nevada, for over fifty years, has been the field of unceasing activity in the religious world. Each denomination has sought to project itself into the farthest West with the double purpose of helping mankind where it needs help most and of holding the field for its own faith. Second—All denominations alike have experienced the fortunes of the mining camps and have had to withdraw from many a promising site leaving behind church properties and a few adherents. Third—All denominations have in some form or other received aid from the East. Nevada has been to all a missionary field. Fourth—All denominations alike have suffered from the lack of community spirit, whether because of the far-scattered population of the country or of the transient population of the towns. Fifth—The conclusion may be reached that those denominations which were strongest and most active in the earliest years are the ones which still dominate the field, and this because of the union of organization and financial backing. True, the Presbyterians have of recent years been forging ahead, but only because of the vast sums of mission money sent in from the outside. The Baptist church might well serve the masses in Nevada, but not yet is it possible for so decentralized an organization to make much headway; and thus the Methodist Episcopal and Catholic faiths still hold sway. Congregationalism might well build upon the increasing professional population, but the better organized Episcopal church is able to keep what it secured in pioneer days. The sixth deduction which may be drawn from Chapter II is that in no instance is the present status of a denomination commensurate with the energy expended in the past nor is the outlook bright for increasing returns in the immediate future.

The Problem of Adaptation.

The problem then is for the near future: how may a knowledge of past experience and natural conditions lead to adaptations which shall make for greater permanence and less waste of energy? True, economic conditions will gradually improve and thus the problem will in time solve itself.[85] But in the meantime it were folly to go blindly ahead regardless of experience both of church and other institutions. We are only tardily coming to realize that Nevada has a most peculiar set of conditions which call for peculiar treatment.

Experience in Education and Government.

In the educational field where the same drawbacks are found, the problem has been met by means of the county high school, transportation of children, more centralized supervision under district superintendents and the centralization of instruction and investigation at the University. In the sphere of government we have evolved from an intended township unit to that of county and State.

Church Centralization Necessary.

So in the church greater centralization both of supervision and service must be our reply to inefficiency or failure in part. One form of centralized effort should be that of parceling out the field,

[85]The automobile will greatly aid in overcoming the factor of distance from the church.

so that not too many denominations would be planted in any one community. In the foreign mission field this plan has been successfully tried. Why not then in our own home missions? In each case the decision should be made not for the purpose of maintaining a balance of power, but with a view to meeting the needs of the community in question. In Gardnerville the Lutheran church should be left undisturbed. In a town or large mining camp both the professional and working classes should be reckoned with, but no unnecessary multiplication should be tolerated. Thus would be avoided such a situation as has arisen in Elko where one small institutional church answered the needs of the place and promoted community life while enjoying a prosperous career. Then came along another denomination with aid from its eastern board and erected a church. It duplicated the work and divided the support and the social and community life. Reno is another example of this undue denominational competition. Probably one-half of its 12,000 people are of foreign extraction, mostly Italians, which means that they are either Catholics or are unresponsive to any sect. From the remaining 6,000 people about one thousand may be deducted as transients who claim Reno as their home and voting place, but spend their time in the mining camps, or ranches, etc. Another large number must be subtracted for those truly good people who have had no training in church habits. Still another minus quantity comes from the really irreligious. The remainder must be divided among the fourteen distinct organizations,[86] and all must pay something towards a minister's salary, fuel, light, water, janitor, parsonage up-keep and taxes, besides the luxuries of an organist and choir director. Surely an attempt should be made to limit such destructive competition.

The Traveling Church.

Centralization should take the form of the traveling church in rural communities. As Bishop Hunting has suggested for the occasional service eight or ten young unmarried men equipped with good machines, fitted for camping when necessary, and carrying a five-foot library, could reach our many scattered communities regularly and systematically. A salary of $150 per month and an additional $100 for automobile expense could be met by the combined efforts of all denominations and the service rendered would be far superior to that of our present superficial system.[87]

Portable Church.

And this leads us naturally to the consideration of another topic—the problem of church building. In the past thousands upon thousands of dollars have been sunk in church construction in ephemeral mining towns. Does a prospector report a great find? Promoters, real and fraudulent, rush in, followed by investors, big and little, genuine and spurious, hundreds of miners mostly without families or other ties; then come hotels, drug stores, bakeshops, dry-goods stores, the ever-present saloon, and the dive. The nearest minister goes over, holds services in any available place, reports the camp to his missionary board, which gladly answers the Macedonian cry and

[86]Apostolic Faith, Adventists, Baptists, Congregationalists, Christian Scientists, Colored Church, Episcopalians, Lutherans, Presbyterians, Spiritualists, Salvation Army, Theosophists, and Y. M. C. A.

[87]In the more thickly populated agricultural sections small churches could be erected to be used for day services, Sunday-school, etc.

rushes in to build a church. Because transportation is always high in the early days of a camp, the structure is unduly expensive. Whether it will be useful for twenty-five years or for only five years is a gamble. When it is remembered that the missionary money sent from the East has been raised by means of slow, painful labor on the part of many local societies and by means of many sacrifices of poor women, it seems questionable wisdom to throw it to the winds in expensive church building in temporary mining camps. And when three or four structures are erected, how much greater the sin. Here again the Episcopal church has pointed the way in the erection at Mina of a portable church. Should the population move away a few carpenters with their wrenches could prepare it for removal to another place.

Personnel of Workers.

But after all, the matters of organization and of building are only

How Mining Camps are Moved

externals and the real problem must ever be the personnel of the men who serve. Too often men with eastern notions of church work and unadaptable to the frontier have come to struggle hopelessly with questions into which they had not the slightest insight. Inevitable failure and a return east after a brief sojourn has not helped the cause either in the east or west. The frontier service calls now as it always has done for the best thought the world of civilization can give.

Need of Intelligent Comprehension of Problem.

I have sought to show in this thesis that the natural religious development, if by that we mean the development in the Eastern States, is not to be expected in Nevada. I have sought to prove that, in view of conditions, our development has been a natural one but retarded by our lack of comprehension of our peculiar environment. It follows then that success in the future will wait upon, not greater

energy than that displayed in the past, but upon the better comprehension of the problem and intelligent direction of our combined energies.

BIBLIOGRAPHY

Authorities

Angel, Myron—History of Nevada, Thompson & West, Oakland, 1881.
Bancroft, H. H.—History of Nevada, Colorado, and Wyoming. The History Company, San Francisco, 1890.
Better Farming—January, 1915.
Browne, J. Ross—California and Washoe. Harper & Brothers, New York, 1867.
Bryce, James—The American Commonwealth. Macmillan & Co., N. Y., 1895.
Tarr & McMurray—New Geographies, Second Book. Macmillan & Co., N. Y., 1911.
Wren, Thomas—A History of the State of Nevada. Lewis Pub. Co., Chicago, 1904.

Sources

Proceedings of the Fourth Annual Session of the Nevada-Sierra Baptist Convention held with the First Baptist Church of Reno, Nevada, April 14–16, 1915. Nevada Press, Reno, Nevada.
Reports of the Synodic Conference of Lutheran Churches, 1915.
Thirteenth Census of the United States, Abstract with Supplement for Nevada. Government Printing Office, Wash., 1913.
Ward, Mrs. A. B.—The Sagebrush Parson. Little, Brown & Company, Boston, 1906.
Wright, William—History of Big Bonanza. A. L. Bancroft & Co., San Francisco, 1877.
Statement of Adams, Dr. Romanzo.
Statement of Alciatore, H. F., of the U. S. Weather Bureau.
Statement of Chism, Mrs. Alice.
Statement of Dillon, Maurice, Y. M. C. A., Houston, Texas.
Statement of Hazlett, Mrs. George.
Statement of Hunting, Bishop Geo. C.
Statement of Lee, Mr. Frank M.
Statement of Tubman, Rev. Father, T. M.
Statement of Unsworth, Rev. Samuel.
Statement of Wier, Jeanne Elizabeth.

MANUSCRIPTS OF NEVADA PIONEERS

The following nine manuscripts, written by Nevada Pioneers for the use of Hubert Howe Bancroft in the production of his "History of the Pacific States," are now in the Bancroft Library at the University of California. Through the aid of Governor Boyle permission was secured to copy and publish them. Thanks are hereby extended to the University of California for this courtesy and to the directors of the Bancroft Library for their assistance in the work. In the texts brackets [ ] always indicate an insertion made by Mr. Bancroft or an assistant. The *italics* are also his.

THE FIRST IN NEVADA

By H. S. Beatie (1884)

[Printer's Note—Under special instructions from the Secretary of the Nevada Historical Society, this article, in regard to spelling, punctuation, and capitalization of words, is printed exactly as written]

I was born in Washington County, Virginia, in 1826. I left there in 1836 in company with my Father and went to Boone County, Missouri, and from there to Lexington, Mo., in the following year '37. Remained in Lexington and La Fayette County until the Fall of 1840. I then went to Kentucky and remained there that Winter, and from there went back to Virginia to College where I was till Sept. 13, 1843, but did not graduate. During that time my Father had remained in Missouri, and I joined him in Andrew County. I was not connected with the Church until I came here. I came here in company with Mormon Emigrants, in C. T. Benson's company arriving here on the 26th of October.[1848]. I married in Missouri. My first thought on coming in here was the thought that if I had ever struck a country town I did when I struck Salt Lake—Nobody but my wife & family and a few of the Company. I acted as Clerk of the Company coming here. The people seemed to have scattered off in the different settlements. I stayed here till the 18th of the next April when I started with a company under Captain DeMont for California. I went with my own outfit. There were 80 souls in the Company and I was elected Clerk of it. None of the teams took anything but supplies. My idea, as well as that of the Company, was to go there and mine a short time and then come back. I didn't belong to the Church then, though some of the company did, but most of them did not. The Mormon portion of the company went to mine temporarily, leaving their families here. I don't think they asked the advice of the Church authorities before going.

Mr. Ban. wished to know if this kind of thing was sanctioned by the Church leaders—that is Mormons going away to seek gold and to mine.

F.D.R. As a rule this was not sanctioned. There was a company of brethren went one time to California on business to get some seed & c., and while there they may have done a little mining as each of them brought a little gold back with them. But the advice of the authorities in those days to the people was for them not to go after

gold, but to settle down here and make homes for their families, and not suffer themselves to be lured away after gold mining &c. Prest. Young said that everyone who stayed at home and worked would in 5 years be able to buy out all those who went off for gold & then came back.

H.S.B. There were two Mormons by the name of Smith & Brown from Farmington and another named Parson. Most of the Mormons were from Farmington. There were 15 of the party that I went out with that Spring returned that fall. I also came back in the Fall. On our way to California I took up some land and built a house in Genoa. We got there sometime early in June 1849. There were 7 of us stayed there –DeMont, Blackburn, Carter and the others I can't think of their names. There was no other white man in that region when we arrived there. Plenty of traders came over during the Summer. I did not see a white man for several weeks after we camped there, nor did I hear of anyone in that country camping. The traders that came in were from the west and not from this way. Each of the 7 had one team. When we got the house built I and Mr. Blackburn were appointed to go over the mountains and bring supplies back as we began to learn that there was going to be a heavy emigration. We went over to Placerville with our teams. In Genoa we settled right west of Reese's place, where he afterwards built his sawmill. My place was about 50 yards from the place where built his trading post. We put up a log cabin. It was not standing when I went back there. Timber was very plentiful. I left there in September and we sold out to a man named Moore. I think Reese bought this man out. We did no fencing or planting. We went to make a station for the purpose of supplying provisions to the emigrants who came along. We built a corral there to keep the stock in. The cabin was a double-logged one story house about 20 by 60 feet containing two rooms. We put no roof on nor a floor as it did not rain that season. At that time we did not know but what we would winter there when we would have put a roof on I don't recollect the object of our putting up the log house only we had nothing to do so we put a house up. We had no trouble with indians.

Mr. Blackburn & myself took 6 yoke of cattle and disposed of half of them and with what money we raised we loaded the team with flour, dried fruit, bacon, sugar & coffee. We went through Carson Canyon & over the mountains—the old emigration route. We then came back & disposed of our stock and started again for California. We took 15 pack animals and went over what was known as the Jumptown (?) route which strikes over the mountains 3 miles S. of Genoa. We passed all the streams on a log. That was my last trip to California.

On the whole we done very well down there. Traded for horses mules, and anything that was needed. Our principle trade was horses & mules. People from California would come in the Valley & dispose of their stock and then go back—there were none from this way. None of them built cabins during my stay there. They had their wagons & tents but mostly pack mules. I don't know of anyone else camping farther off. My house was the first one built in the Valley and I think in Nevada.

Our party was the first to discover gold in Nevada. This Mr.

Abner Blackburn was the first to find it. He made the discovery in July while I was gone over the mountains with his brother for supplies. When Abner Blackburn first went over the mountains it seems he had an idea that there was gold in the vicinity of what is now Virginia City; and while his brother & myself had gone over the mountains it appears that he went out prospecting and discovered gold, but got only a small quantity. No other mining was done by our party at that time. Flour at that time was worth $2.00 a lb., fresh beef $1.00, Bacon $2.00. A friend of mine went of the mountains and left a yoke of cattle with me, and one day I got a thousand dollars for one of those oxen in the shape of beef. We had not sufficient flour to sell out in large quantities and therefore we used to deal it out in small quantities thereby benefitting more people. One time a Captain of a train of emigrants came along & wanted to buy 500 lbs. of Flour @ $2.00 a lb but I refused him not having sufficient to deal out in such large amounts.

There was a good deal of emigration that year & a great amount of suffering. For a few loaves of bread I could get a good horse. I had friends over in Sacramento where I got my supplies from, and should have made all the money I wanted that Summer if I could have got the provisions, such as flour, sugar, &c. Demont & Kimball went over to California and I never seen them since. That left 5 of us and 10 more came from California making 15 in all, and we journeyed together back home. We came back with packs. We had a many horses but we sold a few of them and brought the others along—we had over a 100 head. We traveled independent—every man for himself. Went over the Indian Road over the Humboldt. On the 4 or 5th of Oct. as we were traveling along we discovered that a man had been killed, his body laying on the ground. We stayed there about ½ an hour & looked around, and 3 Indians came up who could talk a little English. We found out afterwards that they were just a reconnoitering party sent to discover how we were armed &c. We went on to an open piece of ground where we stayed all the night. Next morning we saw a band of Indians on a high knoll several miles ahead. We knew then that they calculated to make an attack upon us. We crossed the river & dismounted and there engaged in a little fight with them. Most of the Indians were on horseback and they encircled us round. Only one Indian was killed so far as we know and some horses. None of our party were struck at all. We then desired to make peace with them; and one man of our party volunteered to go out to meet them & obtain peace if possible, but they shot at him & killed the horse under him, so he returned. While we were catching wild animals the Indians came & drove all our band of horses off and we did not get them again, as we did not go after them not wishing to have any more trouble. The Indians were Bannocks. No more trouble after then with Indians. They also took all our possessions except a little sugar & coffee. When we got to Bear River there was a camp there, and after an amount of talking &c. we got a 50 lb sack of flour for $50.00. This camp were on their way to Fort Hall with provisions for that place. The first house we struck in Utah was at Brigham City I believe. We got in here the 19th of Oct 1849. Before the Winter was out a clerk of Col Reese's came and

asked me to go into his (Reese's) store, and I went & clerked for him, stayed there till sometime in 1853.

Utah Lake was frozen over at the time of the Indian trouble at Provo.

In 1853 I went out to Carson Valley with an escort with Marshall Hayward and Judge Stiles who were going for the purpose of organizing Carson as a County in pursuance of an Act of the Legislature the winter before. *Enoch Reese* went with the Company and I was in his employ. Took 30 or 40 head of mules and disposed of them in the Sacramento mountains. Took provisions from here for the Colonel's station out there.

Then I found houses built extending through the whole length of Carson Valley—frame houses, blacksmith shop and a mill had gone up. There were no mines in the country then unless there were some in the hills that were not known. Farming & stockraising was the principle trade. The Indians that came in were friendly disposed and would help to get in the harvest &c. Produce was sold to the emigrants still. There was about a dozen houses in the valley at that time. No house anywhere else. There was a trading post called Ragtown on the emigrant line E. of Genoa, which was trading with emigrants. In connection with Hayward & Styles & Orson Hyde went over to California and we separated at Placerville.

F.D.R. My impression is that Marshall Hayward, Judge Styles & Orson Hyde were the three Commissioners appointed by the Government to run that line & organize that County.

H.S.B. I came back the same Fall and did not go out again. Cristopher Markley, Jesse M. Perkins, Reuben Perkins, Shepherd & Hutchins went out there as Missionaries and stayed several years.

SAMUEL S. BUCKLAND—INDIAN FIGHTING IN NEVADA—1879

[PRINTER'S NOTE—Under special instructions from the Secretary of the Nevada Historical Society, this article, in regard to speiling, punctuation, and capitalization of words, is printed exactly as written]

Samuel S. Buckland born in Licking County State of Ohio in 1826 received the common school education. Came to Pacific Coast in Sept. 1850 by water Isthmus Panama remained in Cal till fall of 1857. Came from there to Carson Valley Utah territory now Nevada, at what was known as McMarlins ranch. Evan Jones was my nearest neighbor. Jacob Winters lived Jacks Valley. Theo. John D and Joseph Winters three brothers came into Washoe Valley in the fall of 1857. In the spring of 1858 potatoes were so high that C. Noteware cut the eyes out for seed and then ate the remainder. John James, Henry Van Sickle Dutch Fred No 1 (Fred Danberg) Dick Sides

The indians came to Honey Lake Smiths Station on Carson River at what is known as the big bend (the lower end of it) in the spring 1860. two men known as the Williams boys were keeping a station or trading post there at that time. there were quite a number of indians accompanied by their wives or squaws. the Williams boys took the squaws into their house and ravished them.[1] This act greatly

[1]This was one of the stories set afloat in Indian wars. There was no proof whatever; on the contrary there was plenty of proof that the Indians had been preparing all the spring for the outbreak.

incensed the indians and they in retaliation committed various outrages on whites. there is also a theory on the part of some that three gamblers came to the station of the Williams boys and in gaming with them lost all their coin and subsequently murdered the boys, robbed them and to conceal their crime burned the house together with the bodies of the murdered men the Indians were accused of doing this, and the whites rose up with Major Ormsby at their head and determined to avenge the act they completed an organization at Carson and after starting from Carson their ranks were added to by volunteers all along the route, the men under Major Ormsby were poorly armed having only knives and ropes the expedition seemed more like a pony stealing venture than a body of earnest men determined to avenge wrongs, the indians were well armed.

The whites were full of whiskey and were therefore easily routed four days from the time they left Carson in high glee they were on the return trip completely demoralized one known as *Dutch* Charley saved his life by jumping into the [Truckee][1] river, and remaining there till the danger was passed. The whites were led into ambush about 16 or 18 miles below or East of Wadsworth at a point where you come down from a bluff into a small valley. When the band started out after the indians there were in number about 150, about sixty of the whites were killed, there was no means of knowing how many indians were killed if indeed there were any. Among the killed were two brave men and its to be regretted that they should have fallen by the hand of the indians. I allude to Major Ormsby and Dr. Fjaden. The first trouble I ever had with the indians came near being quite serious. it was in the summer of 1859. some indians had been killing some calves belonging to me, and I rode over to a point on the Carson river where they were encamped to see them about it. they asked me if I was Capitan I said "yes I am Capitan." they said a capitan could not be hurt and to convince me that such was the case, fired a bullet at the Captain of their party taking good care however not to hit him. but when they saw me reach for a large navy pistol with which I was armed they were not so anxious to have me try my hand on him. they seemed to have a superstition that *one* of their capitans could not be hurt with a bullet yet were not strong enough in the faith to risk much. I then rode away and for the time avoided any actual trouble.

Late in the Spring of 1860 I was camped on the Carson river on the site of the present Buckland ranch and in my employ was an indian by the name of George. he pretended to be very friendly. a lot of indians came up from near the sink of Carson on a hunt. the indian George came into the cabin in the morning after they came up, and refused to eat, seemed ugly about something. while he was in the act of declining to eat several of those who had come up from the sink of the Carson slipped into the cabin through the open door, and in less time than it takes to relate it the house was full, I was somewhat alarmed and confused at this to me wholly unexpected turn of affairs, but had sufficient presence of mind to sit down on the bed near the head of which was my shot gun and pistol. the indians at once formed a circle and threw into it a *ten cent coin* claiming they had found the dime in bread I had given them, and that I had been trying to

[1]Carson in original and has been crossed out.

poison one of their number I saw at once the idea of throwing the dime down was to get me to attempt to pick it up when they could kill me while in the stooping position and off my guard unarmed but I did not move from my arms determined to sell my life dearly. Just at this moment as if sent by providence four white men came galloping across the bridge that spaned the Carson river and the indians scattered at once much to my relief. This occurred just prior to burning of the house of Williams boys as well as their murder, and prior to the building of Fort Churchill. while I was alone and engaged in a small trading post, the indians at once returned to the sink of the Carson. *Fort Churchill* was built in 1860. Captain Stewart of the regular U S army had charge of the forces while the fort was being built. the original plan was to establish the forts on the South side of the Carson river, but at my suggestion they finally concluded to place it on the North side (its present site) time demonstrated the wisdom of this course, as better view was gained, and access was easier with supplies etc.

In May or June 1860 I joined a company of volunteers under Capt. Rowe, there was also two companies of regulars. We camped on the river for several days and from there went to the Williams Station and joined the regular command from there we went over on the Truckee, we camped on the Truckee just below or East of where the town of Wadsworth now is, the next day we went down the river about 12 miles & camped, after we struck camp Captain *Storey* (after whom *Storey County* is named) went down the river and found the indians and were run into camp by them. The alarm being given that the indians were close on us we made preparations to meet them in this engagement we routed and drove back the indians. I saw one scalp taken and it was claimed that several of them were killed, in this fight we lost Captain Storey who was killed by the indians and one of our men was shot accidentally. Storey was killed in the early part of the fight I dont know how many indians there were, but there must have been several hundred of them as the hills were alive with them. had we been permitted by the command to have followed them this night we could have captured every one of them as our men were anxious to do so & fresh and the indians were demoralized, but Captain Stewart deemed it wise to wait till morning, thus giving them a chance to escape. we did not know the lay of the land for as we subsequently saw we might have passed back of the hill upon which the indians were encamped that night and easily cut off their escape. The next morning we packed up and started for Pyramid Lake (at the head of the Lake[1] where the Truckee empties into the water is perfectly good and pleasant taste, trout & fish with mouth like a sucker abound in this Lake)————————expecting to have a big fight with the indians that day, but when we got down to their camping ground we found they had gone *bag* and baggage we continued to follow their trail on as far as *Mud Lake* which lies about 10 to 12 miles East of Pyramid Lake (this Lake[2] is about 8 or 10 miles long and 4 or 5 wide) at about noon we found the indians trail turned to the left into a deep canyon toward the hills, at the mouth of this canyon the command ordered a halt. this halt was occasioned because the men who had been acting as scouts, refused to go up into the

[1] [2] "Note the lake, etc" is written in by editor.

Canyon Robert Lyon, Ben Webster Bill Allen and myself together with another man who was from what is now Silver City Nev whose name I cant recall volunteered to act as scouts, thus taking the place of those who refused to go into the canyon. we started, the command coming up to the foot of the hill and halting to wait for our report. we at once saw fresh indian tracks and evidences that they had just preceded us. Both Lyon and Bill Allen were in the lead. I called their attention to the evidences of the near presence of the indians and suggested waiting till we could report to the command and have them come up to this point—Bill Allen said he didnt care a d—n he was going up the hill anyway. on this we continued on when we got to the top of the hill, we found a large rock about 20 feet across Allen & Lyon went to the right of it and Webster the Silver City man & myself to the left of it Webster and myself took out our pipes with a view of taking a smoke as I was about to light my pipe, I looked down over the bluff and saw two indians at the same time calling my companions attention to it. at this moment I heard the report of a gun just then Bob Lyons came round from the other side of the rock and said Come on boys, Bill Allen is killed. the indians at this instant opened fire on us from all sides our descent was hasty. *and* while going up we had to pick our way with difficulty owing to the narrowness of the trail and the great number of stones in the way on our way down not a rock tumbled as the bullets whistled past us as thick as hail. I was the last one down, and was struck on the leg but sustained no harm the bullet evidently being a spent one. the command hearing the firing started up the hill and meeting us we turned back with the command and found poor Bill Allen, who had already been stripped of everything he had on him, and lay there as naked as he came into the world. he was shot in the mouth. we returned that night to Williams Station and the next day to Carson, all feeling that we had had enough indian fighting. the volunteers disbanded and the regulars returned to the Truckee where they remained till Fort Churchill was established and ready for occupation.

This whole indian business was a foolhardy undertaking as one dozen indians could if well managed and brave have killed every one of our command before we could have killed one of them, so securely were they hidden behind rocks and shrubs in the canyons and hills.

There were many indian scares at different times, but no serious trouble after this.

S S Buckland

WILLIAM M. CRADLEBAUGH—NEVADA BIOGRAPHY—1883

[PRINTER'S NOTE—Under special instructions from the Secretary of the Nevada Historical Society, this article, in regard to spelling, punctuation, and capitalization of words, is printed exactly as written]

William M Cradlebaugh born in Circlville Ohio in 1817.—Came this Coast in 1852 landed in Hangtown since called Placerville came to Nevada in Sept 1859 & located in Carson Valley in 1861 between 1859–1861 was engaged in mining in Mono & Virginia City early life tanner & currier which was my fathers business in 1859 the state of society was unsettled the popular fribunals were in the ascendency when Lucky Bill or Wm Thornton was hung there were two factions, there were some very fine people, but after a while things

got settled down, my brother Judge John Cradlebaugh was appointed the first territorial Judge of the 2nd Judicial district of Utah by President James Buchanan in 1857 or 8 he was in Salt Lake for some time and tried to hold Court there but the Mormons circumvented it as the Court at that time required protection by the Military Sidney Johnson was stationed there in charge of the U S troops. the Judge investigated the mountain massacre and was fully convinced that the Mormons were at the bottom of the matter. Judge John Cradlebaugh was born at the same place and in the same house with myself in 1819. he was a medium sized man in weight and stood about 6ft tall weighing about 175 lbs he died in Feby 20 1872 in Eureka Nevada. He occupied the position of U.S. Dist Judge till the territory of Nevada came into existence when he was selected as the first delegate to Congress from Nevada territory after Nev became a State and at the late Civil war he raised in his early home in Ohio a regiment and being unable to get his commission from the State of Ohio on account of being a resident of Nevada, he received it from President Lincoln and at once entered the service of his country and did noble service and aided in uphold the flag of his country. he was engaged in several battle, the army camped opposite Vicksburg, his first engagement was at Champion Hills Miss. the next was at Black River bridge, he was shot through the head at Vicksburgh in the famous charge where the Union forces were repulsed. his regiment protected the rear of the retreat He was shot in the mouth the ball (a minie) came out at the base of the right jaw, he was in his early days a fluent speaker but this shot maimed him so as to make it almost impossible for him to debate. In his early days he was a State Senator from his Native State and always took a prominent part in politics standing with such men as Yewing Stanford Thurman, acknowledged as a man of ability and energy biding fair to have a bright future. was a graduate of Oxford College standing well among his fellows He married a Miss Ring in Lancaster Ohio she died in 1852. four children 2 girls and 2 boys were born to them. of those John H is the only one now living William was a graduate of West Point John H was prosecuting atty of Douglas Co but is at present a resident of Idaho territory. he has a wife and boy.

When I first came to the State there was some mining Gold Canyon now Gold Hill & Silver City. there was but little land under fence.[1] The mormons were the early settlers of this whole region and were recalled by Brigham Young in 1857 or 8. they were so anxious to obey the call that they sold their property very cheap and in some instances where they could not sell gave it away, of course some Mormons known as Josephites remained in the valley and their descendents are now here, they are chiefly confined to Jacks Valley, some however are in pleasant I have between 400 & 500 acres under fence. I built a bridge across in 1861 it was washed away in 1862 by the big flood. I rebuilt it at once etc. I raise some Cattle Horse, Beeves Mules etc. I never came much in contact with the Mormons what little I had to do with them I found them very fair people quite clanish of course they were anxious to trade with us at the time. State of society in Salt Lake in 1852 crude. tea coffee and all kinds of pro-

[1]Here the following words have been written and crossed out: "There was almost an entire absence of female society."

visions not raised in Utah were scarce, and while the mormons were not very ready to pay in coin, as that was scarce with them, they were very anxious to trade us anything they had for these articles, everything such as tea sugar coffee etc was very high. I was through the Mexican war in 1846 & 47, under the command of Gen Taylor afterward Pres U. S. I was in the 2nd Ohio, Col. Geo. B. Morgan, had a rough time went in with 808 mustered out 45. sickness took off very many of this no. Judge John Cradlebaugh was in the Piute Indian war in the spring of 1860 There was a party of three called the Williams boys near the big bend just below Bucklande ranch on the Carson river. The Piutes were accused of killing one of these boys & the whites went from Carson, Gold Hill Va and other points among these were Judge Cradlebaugh who being in the rear and having lost track of some stock returned for it and was thus out of the general fight with the indians which resulted so disastrously to the whites, he did not approve of the manner in which the fight was carried on there was but little discipline and the whites were poorly armed. Jack Hoys the texan ranger came over late in the year of 1860 and had a brush with the indians

---

A. H. HAWLEY—LAKE TAHOE—1883

[PRINTER'S NOTE—Under special instructions from the Secretary of the Nevada Historical Society, this article, in regard to spelling, punctuation, and capitalization of words, is printed exactly as written]

Mr. A. H. Hawley born in State of Vermont Windsor County in 1813—went to public school untill 19 when I went to my apprenticeship. never was a regular indentured apprentice but knowing the use of tools went under instruction for nearly two years to a master carpenter & joiner. Came to the Pacific Coast in the year 1852, and passed through where Carson Valley now is there were no inhabitants there at that time There was what was known as the old Mormon Station, it was at what is now known as Genoa Douglas County Nevada it was only known then as the "old Mormon Station," Col Reese who kept the station was known as a Mormon. it was the only building except an old log body and about 16 miles further up the valley near the mouth of the Canyon called Lucky Bills Trading post it was a small brush tent about 7 x 9. Lucky Bill whose real name was William Thornton[1] kept it and was a very noted character, he was a fine manly looking fellow about 200 lbs tall about 6 foot high well proportioned, he was an open free hearted man; tis true he was a gambler but he was a very true hearted generous man, not knowing all the circumstances of his trial, charges and incidents connected with his case I am not prepared to discuss it but from the character of the men who tried him I am of the opinion he was fairly dealt with

In 1854[2] I first located near what was known as Hangtown or Placerville and kept a public house, the road known as the Johnson cut off was in existence but being a very poor road I together with—Nevitt and *Huntington C. P.* now so famous as [a] railroad man were appointed from Sacramento County to get together money to build a road through from Carson to Sacramento going direct from the former

[1]In the manuscript Thornton is crossed through and Thorrington is written in above—Note by Secretary.

[2]May be meant for 1852.—Note by Secretary.

Santa Clara County Free Library
San Jose, Calif.

point in Carson Valley Utah Territory to Sacramento through Placerville ElDorado County. we succeeded in getting together 5000 or 6000 $ which amount we expended on the road. *Sherman Day* came up to examine the route and made his report to the commission previously appointed by the Legislature which report was adopted by them this was in 1854 as I settled in Lake Valley upon the receipt of the information that his report would recommend this route I here opened a Trading Post at first and at a later date kept a public house there. I was there when Horace Greely passed through the Valley. I have often been amused at the stories about Greeleys ride with Hank Monk. he took Mr Greely through the valley in a miserable little old four horse team and small mud wagon instead of the high toned outfit that is so much talked about at that time the stage run by Chorping and Hank Monk was driving for him the Stage line never amounted to much till it went into the hands of Lane. the first stage man was *Crandall* who ran a stage through in either 1856 or 7. Keyser of the present Livery stable firm of Keyser & Elrod. I was in the Company that came over with the first stage that ever crossed the mountains. Keyser drove. Genl S. H. Marlett and John Dorsey were of the company. it took about a day and a half to make the trip we had four horses we were then prospecting for the New Placerville route before spoken off.

In 1856 or 7 it was an open question as to whether there was an outlet to Lake Tahoe or not. Myself, James Green Snowshoe Thompson made up a party and went around the Lake in a small boat made by myself. I put Green in the boat he to kept close to the shore and rowed while I paced a half mile to see how fast we traveled, with a view to ascertaining how long it would take us to navigate the Lake, according to our calculation the Lake was 150 miles around it. As we passed around the Lake it was plain to us that it had been from 2 to 4 feet higher than it was then this we judged from the washing of the water on the rocks, we found the outlet but at that time we did not know its name but since then it has become known as the Truckee River. I was therefore one of the first men who ever navigated Lake Tahoe and one with Green and Thompson who found the outlet. Since then this Lake has become very famous but at that time there were no inhabitants there but myself. There was one other station the owner of which left the Valley in the winter season.

In 1857 a man by name Williams in company with McMarlin returning from California with supplies packed on 9 animals were waylaid and murdered by the indians at the top of Slippery ford hill. We formed a scouting party and should have overtaken them but the party that were hunting was composed of young men who while brave were indiscrete and when we were coming upon their tracks hunger got the better of their judgement and they shot at some grouse thus alarming them and causing them to scatter When I first went into Lake Valley the indians would not allow white men to fish in the Lake. they tried to drive me off but I never was afraid of indians except their treachery, while the fight was going on in the Lava beds they got quite saucy. I consider all indians treacherous and think the government ought to deal with them in a firm and steady hand.

I was in Lake Valley at the time of the indian war in Nevada and think it was the most miserable failure I ever knew of. Major Ormsby

could have had no experience or else he never would have entered the trap set for them. Jordon was a good indian fighter and a brave man. Had I been in that fight I should with my experience have seen at once that an ambush was waiting for us and would have said boys get so many of you on the right and so many on the left, and then would have fully reconnoitered the ground, and never have permitted my men to be led into such a slaughter pen as Ormsby led them into.

CARSON VALLEY

By Wm. Jennings

[Printer's Note—Under special instructions from the Secretary of the Nevada Historical Society, this article, in regard to spelling, punctuation, and capitalization of words, is printed exactly as written]

Mr. Wm Jennings: I was born at a place called.....in Worcestershire, England, September 13, 1823, and emigrated to New York, America, in 1847. From there I went to Missouri, and emigrated to Utah in 1852. I came here not as a member of the Church, and found things in Utah rather quiet in those days, very little of Salt Lake City compared with the present time. On my arrival here I settled down on a farm at Cottonwood but stayed only a few weeks and then came into the City and commenced butchering. The people then were generally farming, & stock raising a little. The principle business was trading with emigrants and providing for them as they passed along—trading good horses for poor ones, good cattle for poor ones, &c. and furnishing them with flour which was cheap at that day—prices were—wheat about 50c a bushel. The following Spring flour went up to $6.00 and 7.00 per 100. The people then were cautioned not to sell the flour, and if I remember right Brigham Young advertised in the frontier papers for the emigrants to bring their flour for they were short here.

It was on the 29th August 1852 that the revelation on Polygamy was first read publically in the Tabernacle and I was present when it was read. Immediately afterward, I believe, Mr. Spencer and some others started out on a Mission to Europe, and through the States I think, carrying that revelation with them.

I don't know as I can state fully all the particulars of events just at that time, but I remember some of those principle points.

There was considerable money in this country in 1852 & 3 and valid coin that was made from gold that came from California and quite a lot of it from Carson Valley brought in here by the Reese Company. It was coined here in what was termed the "Church Mint" by John Kay from pure gold without any alloy, and had a different stamp on it from that of the ordinary coin. The gold that came from Carson Valley from which coin was made was not as pure as California gold; for instance California gold was worth $18.50 to the ounce while Carson Valley was not worth over $11.50.[1] Afterwards this gold was all called in by Reese because it was not counted good nor of full value. There was a good deal of it passed through my hands, and finally they agreed to redeem it from me and Reese.

In 1852 there was a mission got up here to Carson Valley by the two Reeses and others. I don't know whether the church had anything to do with his (Reese) affairs or not in buying out a mill at Genoa

[1]May be intended for $11.

on Carson River. In the spring of 1856 I was called to go there. Started from here about the 1st or 10th of May. We went in wagons, Mr. Layton & myself, and we landed in Carson somewhere the latter part of June. We made a very nice trip along and we settled in Washoe Valley. The Mission that year was called to build up that country. There were a few ranches near us in Washoe Valley. Reese had a store up at Genoa on the Carson River and there was a little settlement in Jack's Valley. The Carson Valley people I think were mostly apostate Mormons before this Company went there. This was the first genuine Mormon settlement there. The Reeses were partially connected with the Church. Orson Hyde was sent out there as a Probate Judge that Fall. When we went there Orson Hyde was building a saw mill. There was quite a little company of men in Gold Canyon at that time which place was about 30 miles E. of us. I was as certain then as I am now that there was a silver mine in the locality of Gold Canyon, and the reason that I had for it was, that as they opened up Gold Canyon nearer to the summit little gulches were filled with very fine gold and this gold became lower grade all the time and they worked up more silver; and from what I had read my idea was that there must be a silver mine in that Canyon. In the fall of 1856 *Comstock* himself came into the Valley. I think he crossed the Humboldt country with a herd of sheep. I was the first man that met him and relieved him for he was pretty destitute. This was the man that afterwards discovered the Comstock Mine. He went up to Montana and died there. I started for California in 1857 and then home. The Mormons were ordered home in the Fall of 1857 on account of the U. S. army being on the road to this place. This broke up that settlement. I came home in the Spring, but the majority came in the Fall being then ordered home. We sold out all we had. I sold my ranch in Franktown for a trifle. In the first place I bought out a ranche of Mr. Best, myself and Mr. Layton. We did not log it, but there were too many rattlesnakes, and then we moved to Franktown, a little town that we built up there. The settlements before us were only one or two ranches, in that valley. Part of our ranche, the Ophir Mills were after built on. I carried across the Slippery Fall that Spring in a pair of Saddlebags between $6000 & 7000.00 of gold dust about as much as I could pack; three of us traveling across the mountains from Carson Valley, and on our return we came over the way from Stockton and Murphy's Camp, by the big trees.

That lode was not discovered when we were there. I think Comstock came in that country in 1856[1] and the Indians got all the sheep. He worked in the gold mines in Gold Canyon getting out gold. When we got in Carson Valley there was little to do, and most of the people went to digging gold. I also went there, having nothing else to do, and done very well.

Orson Hyde stayed down there in Franktown and built a large lumber mill in the fall of 1856. He came home either in the Fall of 1856 or early in the Spring of 1857, after selling his mill. The irons for the mill were brought from California.

When we came back here matters were in rather a poor state. Some of our people were out on the road trying to hinder the progress of Johnson's Army; the cry was that they were coming in here, they were

[1] 9 has been scratched and 6 written in its place.

on the Sweetwater River in August I think. There was plenty of time for that army to come right in here but they traveled up & down Hams Fork and what for nobody could find out, and finally they settled down in Bridger. Col. Van Fleet was the Quarter Master of the army, and he came in here, when I remember hearing him, in the Social Hall, say that he believed there were 10,000 troops of our people out there on the Sweetwater, when in fact there was about 100, perhaps only 50, and they were actually afraid to move their army. Fort Bridger is about 20 miles this side of Green River. Our people were camped between here and the Sweetwater. In 1856 there were considerable settlements started on the way down to the Missouri River. We had started what they called the "Express" and they were making settlements along the road of this Express.

After the word came that the Army was on the way here, the Carson Valley Mission was abandoned. I think there were about 50 wagons went from here to Carson, probably about 150 or 200 people, the time that I went. Reese was about the only one that went before me. The Mission was called in 1856 to establish that country. The name of the Mission was the Carson Valley Mission. The people settled all along the Carson River, and there was quite a settlement in Washoe Valley, that is about half way between there & Truckee. There were a few went out there as early as 1852[1] but I forget who they were. Reese was then merchandising and trading. There was quite a little town established at Genoa. Nixon went out there in 1856 merchandising and then Reese quit merchandising. There was quite a number of houses built through that country by the Mormons in '56. It was not a nice fertile valley—too much frost, still small grain was grown pretty fair. We were troubled a good deal by Indians while we were there as they would steal the cattle, and several skirmishes were had with them. I don't think there were any killed, it being a hard country to get at them, and I expect there was more loss in trying to fight them than otherwise. We hunted them and tried to frighten them.

In 1858, in September, I expended a $1,000 here in putting up a butcher's shop, so that if I had faith in the success of the army, I worked against my faith. The army marched in July, 1858, through the city (it would be about the 29th). I was not here just then, having gone to Provo. Our families were all South and the City was almost deserted, only one or two men being here, and no doubt it would seem like marching through a dead city. They went through quietly[2] and camped on the other side of the Jordan River, and afterward they moved to Camp Floyd. Our people there were destitute of clothing, having no means to obtain it, but we had cattle, grain, &c. Flour that only cost $8.00 a 100 lb on the Missouri River, we got $28.00 a 100 for it at Camp Floyd from the army. And the army employed every man they could get for from $3 to $7.00 a day—just what the people wanted. Instead of the army doing us harm it was a blessing to us. We started a Nail factory, and for years made nails out of the old iron from their wagons, &c that they brought with them. They sold their wagons here as low as $5.00 each— and in this way

[1]May be intended for 1853.—Note by Secretary.
[2]May be intended for quickly.—Note by Secretary.

money was distributed through the Territory, by giving labor to the people, and I looked upon it as a Godsend to the Mormon people. When the army was at Fort Bridger, there were some men who were trading and buying tobacco and smuggling it in here and sell it, and the people would offer almost any price, also tea & coffee. The people used Barley for coffee. People used tobacco then who never used it before. I myself, bought a couple of plugs and I never had used it before. When the people moved from this City to go South, they started pretty early in the spring (1858); and to see the women & children traveling through the snow knee deep without any shoes or stockings—in fact they were so destitute for clothing that they had scarcely anything on to keep them warm—it was a sad sight. I suppose it was necessary that this should take place; for the move was published in the European papers as being the wisest policy in Brigham Young that could have been conceived of. We barricaded our doors and windows, and had those troops stopped there and undertook to scatter and plunder in the places they would not have been 6 hours before this City would have been in ashes, for our families went South for that purpose; but the army came in here and stayed out at Camp Floyd until they got a little cool. Mr. Kane then came out here and took the matter in hand. He put Mr. Cummings in his position as Governor. Of course the Governor appointed by the Government being in his position, when the troops came in they could not do anything only at the Governors command or to enforce the law under his direction.

There was a proclamation issued by the Committee of Investigation or Peace Commissioners that if the people would come back home and settle down again, they would be forgiven. They came out here with this pardon in their pockets from the Government. (F. D. Richards—They said that if we would come back and be good citizens we should be pardoned for what seemed to be amiss. I was present at the conference we had with these Commissioners right here in this Council House.

W. J.—The cause of the destitution that year was that we had nothing to bring in to market. Nobody stayed at home to raise anything.

Feramorz Little & Ephraim Hanks first brought the news here of the approach of the army on the 24th July when the people were celebrating the day in Cottonwood.

Between 1849 & '56 we were pretty comfortable though clothing was always scarce. It was more plentiful in 1849 & '50 & '51 than afterwards, because we got a great deal of clothing from the emigrants who passed through, in 1850 especially.

Although Brigham Young was the Governor at the time this Army came out, he was never notified of their coming, and therefore he treated the soldiers as a mob, which was right in my opinion, for they should have notified him officially. His successor, Gov. Cummings, was appointed without notifying Gov. Young. Gov. Cummings was a Southerner, and when he got in here, Gov. B. Young turned everything over to him. On looking into the real state of things he found that the Library and Territorial records were all intact and not destroyed as had been reported to the Government, which report

caused the sending of the army here, or it was the reason according to what the Government said. Governor Doty was considered a very fine old gentleman and we all respected him.

Carson Valley at that time accounted a pretty fine place, and we thought that if we built up that western country and on to California, there was the place for us to get some of our necessaries from. Mr. Layton traded back & forth from Carson to California. He and I were on shares. He would carry mules for me & bring groceries &c. I bought some goods in 1857 and we brought them by the Stockton Camp route, which was the first time that route had been traveled by wagons.

When the U. P. built their road here men got about $2½ a day. Sharp Brigham Young took contracts on the U. P. and when they got through there was about $1,250,000.00 owing Brigham Young and the people. Prest. Young took 600,000 rolling Stock and that is how the Utah Central came to be built, this Stock being used in the construction of that road. The U. C. road from Ogden to here was built out of the Tithing & P. E. Funds. The last rail was laid in the Depot on the 10th of January. I was a member of the first organization. We then bonded the road for a million dollars to pay our debts; then our accounts was not worth only about $350.00 and I could not imagine wherever the money was coming from to pay the coupons, but the very moment that railroad came into this City the Emma Mine opened up and they shipped 100 ton a day of good ore. A great many English people have the idea that this mine was never worth anything but they have been misled on that point, although it is nothing today, still they are now trying to work it up again. There has been a great deal of ore taken out of that mine. The U. C. Railway commenced paying dividends from the first year, and it got to 1 per cent per month on par, dividend, until 1871 (?). It is a good piece of road. I consider it worth more than the U. P. for miles, and as the country grows it will be better.

Prest Young was the first miner in the country. He sent the first company out for mining. Why Prest. Young discouraged mining, afterwards, was because he knew it brought all the riff-raff here, and if we do no agriculture here, what would we do? It was all we could do to keep life ourselves then. He felt it necessary in order to maintain us and make our feet fast here that agriculture must be encouraged, and build homes for our families, and the people acted in accordance with this counsel. Then we had produce and sold to the miners who came in. If the mining industry was worked up we would have a home market for all that could be raised in these valleys.

In regard to the Mountain Meadow Massacre there has been a good deal said about it being covered up and that the Mormons did not want to investigate it. At the time Johnson's army was here [name of some person] lived next door to me and we were very intimate. One time I saw him dressed up with revolvers and everything ready as if for a mountain trip. He told me there was a party of them going down to get Haight & Lee. Prest. Young had got up this outfit and was going to send them down there and they were then prepared to start. Wood came up from Johnson's army and some of their judges told him not to let them go. I know that Prest. Young asked one of the judges who was here then to hold to that case and search it and find

out who was at the bottom of the massacre. He went down there but never did anything at all. I believe Prest. Young tried his best to get that settled, and I know he was cleared from anything. In January, 1858, Livingston and his party went down there and enquired into it, and they were satisfied that it was the Indians that did it.

FOUNDERS OF CARSON CITY

By Jacob Klein (1883)

[Printer's Note—Under special instructions from the Secretary of the Nevada Historical Society, this article, in regard to spelling, punctuation, and capitalization of words, is printed exactly as written]

I was born in Alsace in France in 1831. I learnt my trade, baker there. When 17 years old I commenced to work as a journeyman baker. Worked in different places and cities in Alsace till I was 19. Then I went to America. I worked in New York and Philadelphia. In 1853 I arrived in San Francisco. I went to mining then in Placer County, California. I made a few thousand dollars in mining and lost it. Then I went into the business of bakery, lodging house and saloon business. Started in with a capital of $10 and made some money there. This was at Newtown between Marysville and Auburn. I stayed there till 1860. I also was in Yankee Jims in Placer County. *On the 18th of April 1860* I came to Nevada. I came from Placerville right to Carson City and have lived here ever since. When I came here flour was worth $75 a hundred. We went through the snow for 7 days before we could get here from Placerville. Freight was a dollar a pound on some articles. I went into the brewery business where I am yet. The firm was Gerhauser, Klein and Wagner. I am running the business alone now. When I came here in 1860 the current rate of interest on money was about 10 per cent per month. There was nothing in Carson only a few houses, perhaps 30 or 40 houses. Mr. Curry, Major Ormsby, D. Perkins, Doctor Tjader, S. T. Swift, John Musser, Spear were living here. Musser was Territorial Delegate in Congress. Cradlebaugh was Judge of the District here. I was in Court when a German woman killed a Spaniard right in open Court. That was in the latter part of 1860, in December, I think. The trouble grew out of jealousie on his part. He was living in her house. He slandered her. A lawsuit arose about it in which the woman was a witness. Then she shot him. The Spaniard jumped about 5 feet high and then fell down dead. She was indicted for the murder, tried and acquitted by the jury in the Court room where she had killed deceased. There was a pretty rough State of Society in Carson City at that time. Two or three men were killed here every six months. There were but few women here. Shooting affrays were of frequent occurrence. The town was infested with rough characters. Old Brown, the murderer, who was afterwards killed by Henry Vansickle in Genoa, was here. Another murderer McKee was killed here in 1862. Nobody knows who killed him. The quiet element among the population were at a great disadvantage. In 1862 one Carr was hung out on Phillips ranch. He killed a man and threw his body in a ditch up on Nevers ranch. He went to the man and asked him to come out and show him some cattle. The man went out with him in the field and he killed him. The body lay in the ditch about 8 days before it was found. Carr was captured in Nevada City, brought here by Sheriff Blackburn, tried and convicted and hung.

In 1860 in June there was a great excitement here on account of the uprising of the Indians. Everybody that could get away went to California, particularly those who had families. Every day dispatches were coming in from the seat of war brought in by pony riders to the effect that the Indians were rising. The inhabitants here were greatly terrified. Many families were taken to California for safety. Major Ormsby formed a volunteer Company of 50 or 75 men and went down with them to Pyramid Lake, where he lost his life in battle.

In those days there was plenty of money in circulation here. Women were dealing faro in the saloons. There were 3 or 4 faro games running here when I arrived, and women were dealing in all these places.

There was a small public school here in 1860. It was held in a little Stone house situated south-east of my brewery, about one block distant. The house now belongs to John G. Fox of this place. The first church built here was the Catholic Church. It was built on the present site of the Catholic Church on King Street, in 1860. It blowed down in 1862.

Little stone schoolhouse at Carson City

Father Gallagher was the pastor of it. He established the Church with my help.

Wm. M. Stewart, afterwards United States Senator from Nevada, resided here with his family and practiced law here and in Virginia City in 1860.

It cost 50 cts to get a shirt washed here in 1860; the same price for shaving. Hair cutting was a dollar. There was no bath house here then. We used to go out to Curry's Warm Springs, the present State Prison, (now so notorious for its "prehistoric tracks") and take our baths. There was no house there then. It was all open. The water of the spring was running to waste. Nobody paid any attention to it. Curry located the Spring in 1860, but he did not do anything on it until long afterward.

Board at the hotels in 1860 cost about $10 a week, but people hardly got anything to eat. Transient customers paid a dollar a meal.

Next after the Catholic Church the Presbyterian Church was erected. After that the Methodist Church and lastly the Episcopal.

We sold beer in 1860 here for $3 a gallon. We paid 20 cts freight per pound on barley. It was over 30 cents for a while. There was some farming in Kings Cañon when I came here.

NEVADA PIONEERS

By Samuel A. Nevers (Bancroft Library, 1883)

[Printer's Note—Under special instructions from the Secretary of the Nevada Historical Society, this article, in regard to spelling, punctuation, and capitalization of words, is printed exactly as written]

Samuel A. Nevers born in Boston Mass March 1st 1824. Came to the Pacific Coast in 1849 via Cape Horn in Ship Sweden. Came to Nevada in 1859 it was then Utah Territory and under the dominion of Brigham Young and settled in Eagle Valley on the very spot where we now are married here and raised a family of two children who are now living with me, one girl 23 years and a boy 14 years of age.

There were but four persons settled in this part of the Valley at that

A Pioneer Woman: Mrs. Blasdel, wife of the first Governor

time to wit Dr B. L. King Mark Stebbins Jacob H Rose and John Mankin who were settled on land taken up by them under the laws of Utah Territory. A man was entitled to all the land he could control. None of the above named men were Mormans, in fact there were very few Mormons in the valley at that time as Brigham Young had called all the faithful ones home the year privious namely 1856, when I say home I mean Salt Lake as that was looked upon as their peculiar home.

Nearly all the Mormons in 1856 when leaving for Salt Lake sold their land to John Mankin for a nominal sum payment to be made in wheat which was sold for a very low price, this sale carried a strip of land from Kings Cañon down to the Hot Springs, but Mankin subsequently claimed the whole lower portion of the valley.

The State of society was on a low plane every man doing just about as he pleased regardless of the feelings comfort or needs of his neighbors. There was no law here till Judge Cradlebaugh came here as U S District Judge who to a great extent brought order out of chaos the seat of the Court was at Genoa.

Carson City was laid out by A. V. Z. Curry better known as Col Abe Curry [who was the first superintendent of] in 1858, and built the first house which was a stone one and was occupied as a store by Major Ormsby so conspicious at a later date in the indian war in which he was killed.

I built the third house ever built in what is now Carson Valley. The first school taught here was controlled by the Missis Clapp and Babcock who did much to form and shape the educational and moral atmosphere of this part of the state.

The first church built here was the Presbyterian then the Methodist then the Episcopal and the last one was the Roman Catholic.

I had the land surveyed where now is situated the Newman ranch owned by Mr. J. R. Hougham. The first public school house built here was under the control of Mr. George W. Chedis.

Drs. King and Daggett were the only physicians here for a long time after I came here.

MORMON STATION

By Col. John Reese (1884)

[Printer's Note—Under special instructions from the Secretary of the Nevada Historical Society, this article, in regard to spelling, punctuation, and capitalization of words, is printed exactly as written]

I was born Oct. 15, 1808, in the State of New York. I came here in *1849* along with my brother who belonged to the Church, but I did not then & not until I was here. We brought a lot a goods with us. When we arrived here the City was not fenced around in blocks, but every 9 blocks were fenced and fields of corn, wheat, grain &c. were to be seen. Pole ditches were not in the City but just outside. Chase's mill was running which was the only one there was.

F. D. Richard—When we came here there was no fences and we put up these fences. We went to the Canyon and hauled the poles and camped out over night and then brought them in. That is the way the thing stood for a year or two until the people cut roads in the blocks and opened streets. The 9 blocks were not owned by one person. When I came here in 1848 I found the City all laid out in lots and I was told where my lot was assigned me, my brother his and my father his, and I went and camped on my lot.

Col. Reese—Pole fences were up till after 1849. I was here about 40 days and started back on the 19th of October for more goods and my brother remained here. I came back in 1850. My brother had built a store where Wells & Fargo's bank now stands. The name of the firm was J. & E. Reese. I was here till the Spring of *1851*, then went to Carson Valley, Nevada. It was then in Utah, most of Nevada being in Utah at that time. I went there and started a store. I took out with me Eggs, Bacon, Flour, Seed grain and seeds of all kinds. I had the most Flour and Eggs. Altogether I had about 13 wagons loaded. this was my own outfit and there was only myself and driver. My brother stayed here.

F. D. R.—That was just at the time when the emigrants traveling across to California and other places[1] would give almost anything for something to eat and they would exchange 2 animals for one fresh one that they might not be delayed on their way.

Col. R. No other traders went with me. I went entirely alone. There was some come from California. I got in there the 1st of June. I located right in the place now called Genoa. Took up a ranche right there in Carson Valley. Not a single white man was there then. the nearest white man was a man in Gold Canyon who had a trading post there before and he wintered there in a kind of small dug-out. It was impossible almost to get a good yoke of oxen then and you could get almost any price for one. My place was right on the trail. It is not near the railroad. The man who lived in Gold Canyon was nick-named Virginia and it was after him that Virginia City was named. I don't know what his real name was. He discovered those mines there where the Comstock now is. He had a reservoir fixed in the Canyon to wash the gold out. The gold from the Canyon close to the river was about $18.00 to the ounce. When you got up it was only worth $14 and farther up it was worth less, there being more silver mixed with it. Comstock found the ledge and he worked there for some time, and I guess Comstock & his party bought Virginia out. The latter did not live but a little time afterwards. His tent was about a mile above the road that run up & down the river at the lower part of Old Canyon where the emigrants road was. From where I located it would be just about 25 miles. Nothing was built there until it was discovered that there was considerable gold &c. there and then it was all taken up. I know of no other white man that settled within 50 or 100 miles of there before him. There were a great many come afterwards from California and other ways. That was in 1851. Virginia was drunk a good deal through drinking whiskey. His tent was on the side of the hill, half underground, covered over with rags or any old stuff.

The first thing that I done when I got there was to get a ranche just where I thought was the best place and I built a house and it was called the "Mormon Station." It was a kind of hotel or store. I had a store in it and also a dining room. It was built of logs 2 story high and about 50 feet by 30 feet. The greater part of it is up there now. It was not of hewed logs. I afterwards hewed them when it was built. It was divided into rooms. There was a kitchen, dining room and store room, and then upstairs 2 large rooms. I had some 17 men with me and all in my employ. A good many of them worked for me quite a while in chopping timber and building log houses &c. I paid them about $75.00 a month, and they worked well. We got pine there that would make good shingles. That year I fenced a field of some 30 acres and plowed it up ready for the next year. I put in Wheat, Barley, Corn and Water Melons in one side, and mixed things all round. The news came that 1852 was going to be a big emigration year, and I got in a quantity of turnips and I never saw such things to make money on. I could get $1.00 for a bunch of turnips which only cost 10c here, and I sold everything right out. I raised water melons first rate right amongst the corn. The soil is very much like that in this valley—a little of a sandy loom in some places, and some places there is a kind of yellow clay. The teams we went with were mules, horses & oxen but mostly

[1]Written and crossed out: "were very numerous"

oxen. Took plows & seeds & eyerything of that kind, and things to sell for the store. I took a great many eggs and sold them very well, and some of them served for us to live on. They kept pretty fair, it being cold weather. Took no pigs. I got them from California. I was pretty near two months going from here to there, starting on the 5th of April and arriving there June 1st. I had learned that it was a good place to sell things, and I thought I would start right in.

F. D. R. One reason why he chose that location is: Those who came through this way refurnished themselves here; but there was a cut-off way running over Bridger and by Fort Hall and for those who went that way this location was just right to refurnish themselves.

Col. R. 1852 was a splendid year. Enough could not be raised to supply the demand. We had blacksmiths there and I put up a blacksmiths shop. At this place in 1850 there was a trading post a little way off mine. The year that I went there there was but little emigration, but in 1852 it was a very good year. H. S. Beatie was there about 1850 with about ½ dozen most of whom came from the Batallion. They stopped a while, put up a trading post and went to California. They went with pack animals. They stayed there about two months and put up a cabin. They put in no ground. They came back here and Beatie told me about it, and that was one reason why I went. I do not know of any being there in 1849. I bought the log cabin afterward that they had. I don't think it had any name, it was only about ½ mile from mine. (My claim was different from that). I bought it from a man that pretended to own it. I suppose he was one of the party and had come through there on his way back from California. I paid him about $15 or $20.00 for it. Some of that party came home and others went to California. The fence I put round my land there was a pole fence and I afterwards made some log fences in order to tell it from others. These first men that settled with me were I think John and Rufus Thomas, a man by the name of Brown. Thomas' were from here, but Brown was not. They were about a East from me. They took up ground and built a log house. They had no merchandise neither any seed to plant. I was the first of all to have a good crop for 1852 of most everything—turnips, fruit and water-melons. There was a man by the name of *Haskell* from here, who put up a trading post close by my home—there were two of them. And then a little while *Mott* came out from American Fork, and I think there was a man by the name of *William Thorington* who started a ranche, raising stock &c. The next was a man by the name of *Williams* from here who died after being there a short time. Then there was a man by the name of *Job* who started a store about 10 miles west of me. There was another one, a blacksmith, by the name of *Henry Van Sickle* and his brother; and a family came by the name of *Crosser*, and *Dr. Daggett* who stayed about 2 miles W. of me. This was in 1851 towards the close of the year. There were a good many went down into Gold Cañon in the winter of 1851. *McMarlin* had a store down there. The head of it is Virginia City. Almost all of the men came from California. A man by the name of *Condi* and also *Gibson* came from here. A man by the name of *John Redding* stayed over in a place called Jack's Valley about 3 miles from me either in the Spring of '51 or the winter of '52. In 1852 there were a great many ranches took up. *James'* and *Jones'* just below me, and up above *Smith*, *Hayward* & several others; My place was still called the "Mormon Station." In 1855 Orson Hyde and a party, among whom

was Mr. Jennings and my brother, went out there, and about 50 took up ranches all round. I was there at the time. They stayed there about 2 years & were called back. I came back in 1859. During the winter of 1851 mining commenced in Gold Canyon. I can't remember the names of but a few of them. I used to go down there in the winter with beef. It kept up pretty good in 1852 & 3 and paid very good. There was a good deal of gold taken out of it while it was running. The Canyon dried up in Summer therefore there was nothing done only in winter. The miners were mostly from California; some the came from the States would stay there. During these years I was raising grain, potatoes, peas and everything that was wanted. Gradually more settlers came in from all quarters. In 1854 I built a Saw mill & Grist mill at Genoa. Genoa was named by Elder O. Hyde after the name of the Birthplace of Columbus. It was left to O. Hyde to name the place by general consent because he was the head of the party. My mill was the first one there. The Flour before then was brought from here. *Ben Holliday* came out in 1852 with a train of flour, hams, bacon &c and I bought him out. Then, Flour was worth $25.00 per 100 lb then it got down to $20 & $10.00, and after the mill was up it came down to $6.00.

We had a kind of Court down there. We elected a Recorder to record claims, a justice of the peace and Constable, and good order was preserved. In 1855 Carson was made a County properly organized into Utah and sent a Delegate. There was a School started in 1855, probably there was one in 1854 I am not sure. My brother had some children when he came out. Had no meeting-house till Elder Hyde came out when he established them in our settlements having a meeting house in each one. They had a meeting house & school at *Franktown*. There was a little hostility with some Gentiles down there but did not amount to much. There was no trouble with the miners at all. There were some men jumping ranches &c; they came in rather late and all the best places were taken up & they did not like it, and therefore they tried to jump the property.

The Comstock Lode was first discovered in *1854*, but did not mine much till '56, 7 & 8, then it came out pretty heavy. There was a wonderful excitement over its discovery but it failed about 1858. *In 1854 Virginia dug in* and found some silver quartz and Comstock & his party bought Virginia out. Comstock came there about '56 or '57, and I think Virginia got about $2500.00 for it.

In 1859 I sold out. Judge *Cradlebaugh's* brother jumped ⅔ of my ranche that was not fenced and I got into trouble with him over it so I left. I left a Son-in-law there & they had a quarrel about it and he was shot by the man that was building a house for this Cradlebaugh. The Mormons that came back '57 got but little for their places, just taking whatever they could get. There were a few of them stayed there but most of them went back that year.

When I arrived in this City in 1859 I found a wonderful improvement since I last saw it. Mines were springing up all over the Territory The Emma mine was found by Woodman while out prospecting.

My brother had charge of the store here when Johnson's army came, or rather he sold out just before the army came in. He returned from a mission to Wales about the time the army came and he had sold out before that. He did not do anything till I came back in 1849. I wintered here in 1859, and then in 1860 I was engaged by Genl. Johnston

who wanted to find a road right across to California by Genoa, Carson City, and that way without going by the Humboldt, and I having come back that way he engaged me. I went with Capt. Simpson taking 10 wagons right through the country to Genoa.

When I first came from Genoa I came on horseback on the regular Indian trail, but when I went for the Government we took wagons. That was our overland route for the mail and everything before the express; and afterwards it became a wagon road. The railroad could easily run through there and believe it will yet go that way.

UTAH DESPERADOES

By H. Van Sickles

[Printer's Note—Under special instructions from the Secretary of the Nevada Historical Society, this article, in regard to spelling, punctuation, and capitalization of words, is printed exactly as written]

Dictation of H Van Sickle Born in the County of Hunderdon, State of New Jersey in the year 1822 July 28th came to Pacific Coast in 1852 across the plains, touched Nevada in 1852, 24 day of September. the first point touched was what was then known as the Mormon Station (now Genoa, Douglas Co.)

It was a general trading post, conducted by J. E. Reese & Co. only one main building consisting of a large log building, and a corral covering an acre of land, and made of posts or logs set on end and standing above the ground 10 feet, and set into the ground about 2 feet, this made a strong fortification against either kind of thieves as the whites were in some instances as bad as the red skins.

The owners of the property and the inhabitants were all Mormons[1] the only surviving members of the firm that are now living J. E. Reese who is in Salt Lake City and S. A. Kinsey who lives in Genoa Nev. There was land under cultivation, and vegetables and some small grain. In 1854, or 5 the Mormons came in goodly numbers and settled, up Jacks Carson Eagle & Washoe Vallies, and remained till 1857 or 8 when they were called back by Brigham Young, and in their haste to respond to this call, they sacrificed their property, of course there were many who did not respond to the call, and are still here in the vallies, but they are still striving to get to Salt Lake looking upon that place as the promised land where they seem to desire to lay their bones, once an old lady stated to me that should she be able to have her bones laid in Utah she would [be] happy, while here in the vallies they were a hard working & prosperous people. They never litigate on any subject but settle all matters in an amicable manner and to this one idea can be attributed much of their success in life, so far as my observation goes.

My reasons for making these statements are that when I first came here I settled as a general trader and was for some time brought in close contact with them and I learned much of their general character and habits. I always [found] their word to be as good as their bond.

There were men who were living in Pol having as high as four wives the church having dominion over all this section of country.

In 1856 Judge Drummond came to this portion of Utah and settled as U. S. District or Circuit Judge this was the first attempt at law we had in this portion of the territory.

[1]Written and crossed out: "except S A Kinsey who was a member of the firm."

There was no title to the land except possessory and those who left either traded their property or left it in the hands of their friends for safe keeping. The first farmers whom I knew in this portion of the valley were J. C. Fain and Adams & Brown, who commenced farming in a small way in 1852, raising vegetables.

Potatoes in 1852 were selling for $1.00 per lb. Beans 50¢ a lb. white Turnip 25¢ a pound etc Beef 30¢ a pound.

There was no hay some hoof living on grass, every thing passing here were emigrants.

Killing of Thornton.

Mr. Thornton, better known as lucky Bill, came in here in 1853, and constructed a toll road through the Woodford or old emigrant canyon in company with Reese & Co. owners of the old Mormons Station heretofore alluded to In 1854 he brought his family here via of the plains and located on a ranch on what is known as the Frederickburg ranch now owned by William D. Keyser of the firm of Keyser and Elwood. He sold the aforesaid ranch to the Mormons when they came in 1856. He then took up a ranch since known as the Klaubin ranch, now a portion of the H Van Sickles ranch, which he was in possession of when captured, the facts of his capture were as follows, a party from Honey Lake of about 30 men & were joined here by many more, citizens of this valley, they took in charge Lucky Bill, Luther Olds, John A. McBride Calvin Austin, Orrin Gray, Isaac Sandy and Bill Edwards. They held all the above named in irons and pretended to give them a trial, for the alleged murder of a frenchman in Honey Lake_____(See name and fill in) John Carey of Carson Valley and Doctor King of Eagle Valley were appointed by the mob as judges to hear the evidence against the accused. The mock court was held in a barn on Clear Creek known as the Sides & Abernathy Ranch now known as the Schultz Ranch.

The trial culminated in a verdict finding Lucky Bill and Bill Edwards guilty of the murder of the frenchman_____and in 3 hours after said verdict Lucky Bill was hung till dead close to the place of the trial all the others were turned loose except Bill Edwards whom they proposed for some reason not made known to take to Honey Lake to hang, a distance from the place of trial of 150 miles.

"Statement of one of the parties who went up to Honey Lake with Bill Edwards to see him hung, by name Walter Corsar."

He says that all who went from this valley were barred from any participation in the alleged hanging of the aforesaid Bill Edwards, and that he did not believe the said (E) was ever hung by said mob, and for the following reasons. The said Edwards had a cache of money on the California side of the Mountains and for the revealment of the same in his opinion was turned loose by said Mob he alleges that when the party having Edwards in charge arrived at Honey Lake instead of hanging him in public as usual at that time and as was done in the case of Lucky Bill his alleged partner in the murder some time prior and immediately after the trial, all who went from Carson Valley were excluded from the alleged hanging, and the parties who went out with Edwards for the alleged purpose of hanging him took a box or coffin with them and when they returned, made a statement of his death & burial but failed to ever exhibit the body, and as this was an unusual way of doing that kind of business at that time, the opinion prevailed among very many of the best people that Edwards was never hung but was allowed to buy his life with

the coin that was cached on the other side of the mountains, it has been alleged that the man Bill Edwards was alive and has been heard from in Mexico be this as it may, the whole affair has a suspicious odor, when we consider the haste with which Lucky Bill was hung against whom there was no positive evidence, and the great care that was taken in not hanging Bill Edwards on the spot, a man against whom the evidence was positive he being taken 150 miles from the spot on which Lucky Bill was hung, it should be remembered that Lucky Bill had no money while Bill Edwards was supposed to have money cached as before stated.

In relation to the character of the man Wm Thornton better known as Lucky Bill and who was quite a character in his time in this country it may be [said] he was a man about 6ft & one inch high 45 years of age well proportioned a fine looking man as one could find in a day walk, a gambler by profession and a man having many good qualities, a good worker at anything he ever undertook a better neighbor never lived near any man or a better friend to the weary traveler never lived. Many stories might be told of his good acts, that would put to blush those who make great professions of charity and love etc. but if a man gambled with him he was quite sure to lose his money. the narrator of this has often heard him advise people not to gamble.

In regard to the state of society existing in this section in the early days the following will give some idea of its character when an overt act was performed some one man was elected to act as alcalde and the evidence was taken by him and the case submitted to a jury of Citizens or Settlers and their verdict was sufficient to settle the whole matter in fact public opinion controlled as fully as it does today, one case showing the lawlessness of the times took place in 1853. A man owning a little trading post on Clear Creek where Lucky Bill was subsequently tried & hung, was assaulted by a intoxicated man by name J. L. Barnard, who attempted to ride his horse into his place of business and upon being requested by the owner John L. Dorn to refrain, and refusing got exasperated and *without the least provocation shot the said* and borrowed a pistol and was coming toward Dorn's place of business, when within 15 ft of the door, with cocked pistol, Dorn in self defense shot him dead. Dorn was tried by our local self made authority and legally acquitted and fully exonerated Several other similar occurences took place here, but it was a rare thing for one man to kill another except in self defense. Nearly every man either carried a gun or had one where he could readily get at it.

The killing of the notorious Sam Brown was as follows: Brown was a heavy man about 200 lbs weight was noted as a lawless desperado whose name was terror to all who knew or had heard of him. he made his brags on the day of his death which was his 30th birthday that he had killed eleven men & was going to have the 12th one for his supper Brown had frequently stopped at my station in previous times always acting like any other civil traveller paing his bills and behaving himself and while he bore a bad reputation I had never had occasion to feel that he would in any manner interfere with me or my business, but on the day of his death he in company with a young man who subsequently stated that Brown compelled him to come with him, rode up to the door of my then public house and while in the act dismounting as I supposed to stop for the night, I stepped out with the remark shall I put your horse up Mr. Brown, just as I would to any traveller who seemed to be

desirous of staying with me. He in a very gruff manner said No you Son of a _____ I have come to kill you and at once drew his gun. being entirely unarmed and knowing the character of the man I at once left the scene, for he following with a drawn gun & cocked I passed in through the dining room where there were some 20 men seated eating supper, they of course were alarmed at the sudden appearance of my hasty entrance, followed by so formidable a character as Brown was known to be, Brown exclaiming in a loud tone where is the Son of a _____?

Seeing so many men he dropped his gun from its position and put out and got on his horse and rode away in company with his young traveling companion. I secured my own gun, got on another horse and at once went in pursuit of him overhauling him in ¾ of a mile from the house, and when as I supposed within shooting distance I called to his companion to look out, and as he pulled away from Brown, I shot at him, but being at too long a range failed to hit him. Brown turned & returned my fire, I again shot, this time relieving him of his hat and burning his face with my fire, but again failing to bring what I was after, namely his head. He now pulls out and putting spurs to his horse drove away at a furious rate, I reloaded my gun and took after him again. in 3 miles I again got within what I supposed was gunshot range and turned loose again, he returning the compliment dark coming on and he losing his way I headed him off and thus reached the point where he intended to go, ahead of him, & awaited his arrival, I knowing he would surely come abided my time, well knowing that it was a matter of self protection with me, as if I failed to kill him he would without a doubt kill me the first time he got a chance. I therefore waited till he rode up within short range, when stepping out I said as he had previously said to me you son of a b_____h I have got you now, and at once ended his career putting seven buckshots right through the center of his body, death being instantaneous, he falling from his horse without muttering a word that could be distinguished from a groan, thus ended the life of a man that had few if any redeeming traits to relieve a life of blackness and infamy. there was an investigation which I demanded as a matter of vindication to myself and the verdict was "Served him Right."

After his death at my own expense I saw him well buried thus showing that which every body knew who was in any way familiar with the circumstances of the killing that it was a necessity that I would have been only to glad to have avoided.

H. Van Sickle_____now a rancher has under fence about 4000 acres about 25 miles of fence is required to enclose cross fence etc. Hay cut about 1000 tons 3 good dwelling house on this property. 9 good large barns—Cattle, Horses, Hogs, Turkey Chickens, etc etc. Fred Danberg large land owner, etc.

FOURTH OF JULY ADDRESS

By Judge C. C. Goodwin, a Nevada Pioneer

On the occasion of a three days' patriotic celebration in Carson City, July 3–5, 1915, Governor Boyle, who was president of the day, introduced Judge Goodwin as follows:

Carson City is signally fortunate in having as its Independence Day orator one, who, though for many years a citizen of our sister State of Utah, is, and

ever will be, to all Nevadans one of us wherever he may live. He comes to you, the erstwhile intimate friend and coworker of that galaxy of literary and journalistic stars who, in the early days of our statehood, made Nevada journalism a name to conjure with—the associate of Mark Twain, of Joseph Goodman, of Wells Drury, of Rollin M. Daggett, of Dan De Quille, and of Arthur McEwen, and the peer of any of them.

He comes back to you again after many years of absence from the State where his keen mind and facile pen in the early days of our history played so important a part in the building of the new Commonwealth. His old friends are gone—like the veteran immortalized in Holmes's verses:

The mossy marbles rest
On the lips that he has prest
In their bloom,
And the names he loved to hear
Have been carved for many a year
On the tomb.

But he numbers still among his friends the newer generation which honors the memory and the deeds of the stalwart men who made the intellectual life of Nevada in her early years the wonder and the admiration of the world.

I have the honor to introduce to you Honorable C. C. Goodwin, whose home may be in Salt Lake City, but whom Nevadans are proud always to consider as their first citizen.

Judge Goodwin's Address

It is a custom with some of our societies to hold an annual memorial service in honor of the memories of their members who have died.

One feature of the services is the calling of the names of their dead and the solemnity is deepened as one name after another is slowly spoken and no reply returned.

My soul has been holding that part of a memorial service ever since I reached Carson City. Looking over the old scenes here "all the burial places of memory have been giving up their dead." My soul has been calling the names of the men and women whom I knew and loved here in the long ago. I wait and listen after each call, but no answer comes back through the folding doors that separate this world from the beyond.

Not even the wireless of Eternity returns an answer to my signals.

I feel that I am standing between two generations: The one that, confident, buoyant, strong, and filled with hope, has come to take up the work and fill the places made vacant for their coming; and the other, their work finished, who have passed into the silence and the calm.

These last vouchsafe me no reply, though I am sure they left the gates ajar for the coming of the few of us who remain, for I know that some of them will never be satisfied until the old company shall have all been gathered in.

I was brooding over these things last evening when I had the honor of being presented to Governor Boyle. I hardly heard his words of generous welcome when my thoughts went back instantly to his father as I saw him last—so sterling a citizen, so fine a gentleman, so high a soul, so devoted to duty, so brave in the buffetings of the frontier, so superb a type of that royal band that, coming here, changed the frown of the desert into smiles, drove back the desolation that Nature had stationed here to guard her treasures and from the sullen mountains brought forth enough wealth to equip an empire. Indeed they were a royal company. They seized upon every field of human endeavor,

and filled it. They made the learned professions radiant with their names. I read the other day that in the bloody trenches of contending armies beyond the sea, in the pauses of the battle's storm the books that the soldiers most read were Mark Twain's.

They stormed the desert mountains and wrought more miracles in the working of mines and the reduction of ores than all the scientists of the old and new world had accomplished in five hundred previous years. Emerson said of one type of man: "he conquers because his arrival alters the state of affairs."

Members and Attaches, Twelfth Session, Nevada Senate of the State of Nevada

Top Row—F. W. Downey, Porter; J. H. Dennis, Elko; H. F. Dangberg, Douglas; J. W. Powell, Elko; J. Poujade, Lincoln; H. T. Tucker, Assistant Secretary.
Second Row—Geo. I. Lammon, Secretary; S. B. P. Pierce, Humboldt; Chas. Kaiser, Churchill; P. N. Marker, Washoe; E. D. Boyle, Storey; A. Maute, Nye.
Third Row—C. H. Stoddard, Sergeant-at-Arms; J. M. Taylor, Storey; Lieutenant-Governor C. E. Laughton; H. G. Parker, President pro tem; W. J. Westerfield; Lyon; J. B. Gallagher, Esmeralda.
Fourth Row—J. F. Meyers, Minute Clerk; G. H. Thoma, Eureka; H. L. Fish, Washoe; Robert Briggs, White Pine; D. B. Lyman, Storey; Alf Doten, Engrossing Clerk.
Bottom Row—F. W. Granger, Journal Clerk; John Smyth, Lander; M. D. Foley, Eureka; Evan Williams, Ormsby; Kate Kinkead, Copying Clerk; Miss M. McGuire, Copying Clerk.

That might be said of those first comers to Nevada.

They found some obstacles in their way which it seemed impossible to surmount, but they surmounted them.

They found some problems that it seemed impossible to solve, but they solved them. And the result was that in the first few years after their coming they had produced something which was a leaven to

the business of the whole republic; which gave to the men of the East, who had always been poor, the credit to make available all their latent resources, and at the same time electrify the business of the world.

They made clear, too, that a post-graduate course devoted to the study of the problems that the desert presented was, so far as bringing out all that is in the human mind, a higher course than any taught in the schools.

All the time, too, they performed deeds of self-sacrifice and self-abnegation that were sublime; they by stealth bestowed charities that made the angel of mercy shed tears of joy.

If they had sorrows, they hid them in their own breasts and laughed hard a fortune to scorn.

Their graves hallow and sanctify all the land between the Sierras and the Rockies.

Not that they were all perfect. There were of course a few who were common and unclean—the débris that the human tide washes up and tosses upon the shore. There are some discords in fine music, as if put there to make the succeeding bars sweeter. But the great majority were superb, though some were wild and extravagant and reckless in word and deed, as men are prone to be when left to their own devices. But I am sure that the Recording Angel who watched them weighed their good deeds against their bad and in his sacred record wrote that, while some of them did wrong things, their motives were so high that God would forgive and bless them.

But this is not a day that should be given up to personal reminiscences or sorrowful reflections. Rather it is a day that should be hailed with gladness, with music, with dancing flags and the "all hails" of a grateful people; for it is the anniversary of that sacred day on which our Republic was born; the most far-reaching event that has transpired since the anxious mariner, standing on the deck of his little ship, in the dawn, through his tears, caught the first vision of the new world, which, under God, had been given him to discover.

Indeed, in a higher sense, it was the most momentous event that had been inscribed on the record of the ages since that night when all the joy bells of Heaven rang out in glad acclaim, over the birth on earth of the Savior of the children of men.

For it meant the dawn of full emancipation to the souls of men, and, at last, full appreciation and recognition of women.

It meant that the fiction that divine rights hedge kings about, was to be changed to the truth that the only divinity in poor humanity must come from great hearts and inspired brains.

It meant that thenceforth all men were to have equal opportunities under the law, that all men, rich and poor alike, in a clear field would be free to forge out for themselves fortunes, honored names, and exalted stations.

It meant that the chains were to melt from the wrists of every slave; that the oppressions that wealth and power had been prone to weld upon the necks of the poor, were all to be broken.

It meant that free men were to frame their own laws and choose their own servants to execute their laws.

It meant free thought, free speech, and a free press.

It meant a right-about face and forward march for mankind.

The fathers knew that when paganism was banished from Europe a government of mingled church and state was instituted, which for centuries because of the friction which that union engendered had saturated the soul of Europe with blood, and so they decreed that, while perfect liberty should be guaranteed to all religions, there should be absolute separation of church and state.

They knew that what they were doing would involve them in war with the mightiest military and financial power of the earth, but they accepted the ordeal with calmness and unafraid; they had consecrated their lives, their fortunes, and their sacred honor to the cause; they knew their motives were as pure as the celestial milk that drawn "from Here's sacred bosom bleached the plant on which it fell to everlasting whiteness."

That war raged for seven years, bringing with it unspeakable sufferings, but the Republic emerged in triumph from it consecrated to Freedom, a new light to the world, and the deeds of brave men and the smile of God made glorious its standard.

Then began in earnest the conquest of the wilderness.

From Maine to Georgia, the brave men went out to the conquest, against the savage and the savage wild. Side by side with them walked those sanctified women, who, burying in their hearts a thousand innocent longings, took up the toil, the hardships, the sufferings, the dangers, and, with smiling faces, accepted their fate and upheld their husbands' arms.

For, as it has always been, "The grandest battles that ever were fought; have been fought by the mothers of men."

Half a century later an idea of their devotion was given in a single sentence. When General Jackson was President, he went with Daniel Webster to Webster's native New Hampshire home. Looking out upon the granite hills, the General said:

"My God, Webster! What do men raise here for a living?"

The somber eyes of Webster glowed as he replied:

"Mr. President, they build schoolhouses, and raise men."

There is nothing in history finer than the spectacle of those Pioneers on that march west. They were all poor, each family on an average had less than a Nevada miner receives for a month's work. But so fearless were they and so steadfast of soul, that with every return of this anniversary, they gathered around their rude altars and sang triumphal anthems. When in the autumn they had gathered their little harvests, they held a festal day of Thanksgiving and praise.

The fame of the retreat of Xenophon has been ringing down the years for three and twenty centuries. He had an army of ten thousand men and a distance of three thousand four hundred miles to reach the sea. The men were seasoned and perfectly disciplined soldiers. They were armed with swords and spears and protected by helmets and shields. They made the distance in seven months. They crossed rivers and mountains and valleys and patches of desert, but generally their march was through a productive country, where the people had no weapons or organizations to resist them.

Our Pioneers started on a march of the same length, but they had to fight their way and fight for food from the first, and they knew in advance it would require three generations of them before, like Xenophon's command, the advance guard could from a height behold the western ocean. They had rifles, bibles, and the plow for weapons.

Their shields were their tenacity of purpose, their faith in God, and the helmets they wore were the helmets of righteousness. Which was the greater achievement?

Soon other brave men and women from beyond the sea joined them, assimilated with them, and then began the creation of the new American race.

Soon the deep respirations of the steam engine began to be heard on land and on the rivers and lakes, taking some of the labor from arms of flesh and transferring it to arms of steel.

Then the Louisiana and Florida purchases were made, and the Father of Waters held all its course through the new Republic.

New States were rounded into forms; new stars appeared on the flag.

A war came, but it was fought through to a glorious finish, more stars appeared on the flag, and on land and sea the flag took on new prestige.

A few years later the magnetic telegraph came to draw men and nations nearer together, and to be to man what Mercury was to Jove, a messenger as swift as light: to carry greetings to loved ones that would seem, when received, like caresses; to herald events, to guide men's business, to be a new arm to commerce, to declare wars, to whisper peace to the nations, and it with the perfecting press opened a new school for the people through the medium of the daily newspaper.

Then followed another war. It was righteous war, though not for the reasons given for it.

That, too, was ended gloriously and gave to our country all the mighty space between the seas, and new stars to the flag. Our country began to be called "The Great Republic," and its progress was the marvel of the world.

But, because of a mistake made by the fathers, strife and heart-burnings had been awakened between the northern and the southern sections of the Republic, which culminated in a war so terrible that the world, looking on, declared that the great Republic was doomed. The war raged for four years, and, when it finally died of exhaustion, half the land was a wreck and the whole land was almost as was Egypt on that dreadful morning when in each house there was one dead.

Then followed bitter years, but when the passions of men were cooled and the tears were dried, men, north and south, began to realize that the mistake made by the fathers was in truth the perpetuation of a mighty wrong which was recorded as a debt against the Nation, drawing compound interest, and that the war was but the insistence on the part of Eternal Justice that the debt should be paid in full. So the stage for the mighty tragedy was set by unseen hands and the tremendous acts were called by higher powers than mere men.

They realized, too, that the original declaration that "All men are created equal" had at least become true, and that full freedom to all the earth had new securities.

So, when a few years later another war was invoked to wipe out a terrible wrong, to the Government's call for volunteers the response was a world surprise, for the measured tread of those soldiers from every State, all under one standard, all hastening to one point, all singing the same battle hymns, made echoes like the tolling of the bells of Destiny.

The war closed, with the cruel arm of Spain broken. Then the fairest island in all the seas was redeemed and cleansed of a century's filth; its starving people fed; order established; schools opened; the pestilence,

that had raged beyond control for three generations, throttled and subdued, and finally a government of the people installed. Then our flag was voluntarily lowered and furled; the last of our soldiers embarked, the last of our battleships, that had been standing guard, swung out into the bay, her great guns roaring in final salute, and sailed away; her crew singing "Sweet Home." Then the nations, looking on, were forced to admit that never before since the first page of history was written, had so grand an act been consummated by any nation; never before had the results of free government been so splendidly shown, never had such majesty been given to a nation's flag as on that day shone on our more than royal standard.

When a century after our country's independence was achieved had rolled around the changes amounted to a transformation. The land was gridironed with railroad tracks. Then the locomotive had become more than a common carrier. It had become an evangel, the herald of a new and irrepressible progress. It had crossed the Hudson and moving westward answered back the hoarse challenge of Niagara's roar; it had crossed the Alleghanies and swept through the cotton lands of the South, the corn lands of the North; it had rolled on over the prairies, on over the Mississippi and Missouri, a cloud by day, a pillar of fire by night; it had climbed the great Rockies, in the crags mingling its scream with the eagles; then, descending the long escarpment, it had met and kissed its brother that, starting from beside the Sacramento, had swept up and over the Blue Sierras with their snows and their pines, thence across the desert, that had so long held concealed under its robes of serge its treasures, to a meeting place by the great inland dead sea.

It is hard to beat back the impression that as those two steel sons of Vulcan touched noses they did not commune together; did not tell each other of the engineering feats they had performed; of how they had made the savage beast and savage man flee before them; of how the eagle on throbbing pinions fled away; as they answered his scream and shook with their tread his eyrie in the crags; how even the frontier sullenly retreated before them as they swept on in their great race; how the valleys had been exalted and the hills bowed down to make their path smooth that civilization on unsoiled sandals might follow, and how they had toiled until the continent was compassed and a smooth path made over all the mighty space between the seas, at once changing the thoughts of men and the paths of commerce.

The mines had already given up treasures enough to found and equip and embellish an empire; the telephone had awakened its still small voice, not only to help man in his work, but to thrill his soul with the thought that, if it was possible for the voices of friends far removed to come through storm and night with all the old familiar tones to cheer us, it may be possible that, in a softer air, the voices of other friends, that long ago were stilled, may yet again be awakened to enchant us.

In the meantime, too, God's great working agent, Electricity, has descended to earth to become the servant of man, to do his heavier and lighter work; to add new comforts to his life, to light his homes, his cities, his ships and mines; to turn his machinery; to run his chariots; to make more fertile his fields.

And all the wilderness between the Mississippi and the western ocean had melted away; over all the mighty expanse happy homes, and temples to Freedom, to Learning, to Religion, to Justice and to Industry

had been erected, until at last when the Nation's Anniversary day came, and the hymns to Liberty, as today, were awakened as the cliffs of Maine grew radiant under the dawn, those hymns, "following the sun and keeping company with the hours," rolled westward in unbroken strain until their last echoes came back from out the air beyond the Golden Gate.

Today those anthems are being sung where the oceans meet in the Panama Canal, that eighth wonder of the world; in the Hawaiian and Philippine Islands and up where the flag reflects the white light of the midnight sun beside the Bering Sea.

What I have said is but a brief synopsis of history that should be repeated once a year.

The connected story is sublime; the advance has been magnificent beyond compare. The three million people, whose settlements made but a fringe on the shore of the Atlantic, have become a hundred million and have absorbed the best part of a continent, and all the time have kept aflame the torch of liberty until its reflected light has become a beacon of hope to all the world.

Such industrial triumphs have been wrought as were never seen before, while from every page of the great record shine out the names of heroes, sages, statesmen, scholars, writers, scientists, historians, and men of affairs, some of whom will continue to grow in the world's estimation until their statues in the gallery of the ages will take on colossal proportions and be haloed with everlasting light.

Of course, some grave mistakes have been made, but they need not be named today. A great deal of work remains to be done before exact justice can be done for our people and the world; there must still be improvements in the general and state governments; in the conduct of affairs in cities and hamlets; for the Republic, like planets and suns, is made up of atoms which must be kept in place to insure its steady motion.

We must have our country's prestige restored on the sea by a great merchant marine.

We must have our boys in school trained in the simpler duties of a soldier, not to beget militarism, but to keep alert the military spirit, for that is the staff upon which patriotism leans, and the nation that does not keep that spirit in full vigor very soon becomes a subject nation.

The Old World is rocked by a war that causes a shudder through the universe. All the old battlefields are being fought over, the track of the war for a thousand miles marks a new, awful Golgotha. Cities and ships are being destroyed, the land made a wreck, the war extends into the clouds and beneath the sea. The thought of it all and especially of the despairing women and children is heart breaking.

Had the different countries been States incorporated into one great Republic where free men would have guided events, would there have been any war; any cause for war?

This is a question that will be oftener and oftener asked in the coming near future.

Our country is at peace, and the prayer of our people is that the peace may not be broken, and it never will be broken except in self-defense or to cure some monstrous wrong like that which made our war with Spain holy. But since the world outside has gone mad with a blood lust and behind the blood lust a land lust and behind the land lust are unholy

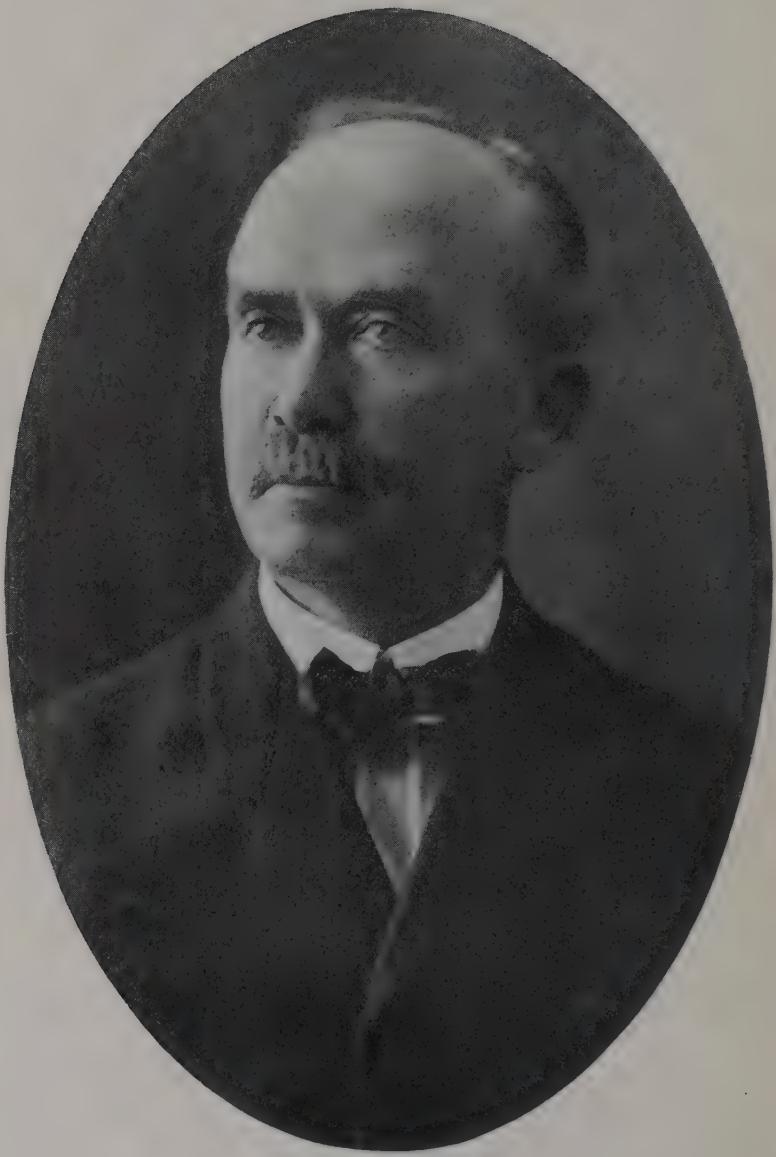
ambitions, we would not have our country taken by surprise or be altogether unprepared should trouble come.

Nevada was battle born. On the night of her birth in the windows of the Republic no lamps of welcome were lighted; the clouds of war blotted out every star in the sky.

The people were divided. Neighbor looked upon neighbor with suspicion and a full quota of men stole away to the North and the South to join the armies where brother was fighting brother.

But all who went were Americans, all who returned were better Americans than when they went away; while for the wounded and the sick of that war Nevada gave in proportion to the number of her people 500 per cent more than any other State.

At the same time her mines held up the credit of the Nation, and though a little later, when the debt of the war was almost overwhelming and the business of the country was as unsteady as is a ship when a gale suddenly dies and leaves the ship no steerage-way in the tumbling surges, the Government, at the behest of less than one hundred New York and London interest-gatherers, crippled and almost crushed Nevada's chief industry, still there are no two sides to the thoughts of her people now, and were another call to be made upon her patriotism, another cry that native land was about to be assailed, my belief is that her response would be as it was when the Maine went down; that the cry would be "Our Country and the Right," and, when the clouds finally lifted, the foremost of the world's nations would be second class compared with ours; so caparisoned would it be in might, so panoplied with power and so ablaze with the arclights of Freedom, that her flag would symbol to the nations a majesty such as, five and thirty centuries agone, the devout Chaldean Fire Worshippers saw when they turned to the east at dawn, to watch the stars fade before the splendor of the rising sun.



DR. JOSEPH EDWARD STUBBS

IN MEMORIAM

Dr. Joseph Edward Stubbs

Born, March 19, 1850, Ashland, Ohio
Died, May 27, 1914, at Reno, Nevada
Charter Member of Nevada Historical Society

MEMORIAL ARTICLE BY DR. J. E. CHURCH, JR.

As it was said of Sir Christopher Wren, who founded St. Paul's Cathedral, London, so it can be said of President Stubbs by those who dwell upon the Campus of the University of Nevada, "If you seek his monument, look about you." Regents come and go, but the President abides. The continuity of purpose, therefore, is his, although the advice and restraining influence are theirs.

In 1894, President Stubbs relinquished the presidency of Baldwin University, which he had placed financially upon its feet, being in his native State of Ohio, where high academic honors had been conferred upon him, to share the pioneer life of Nevada and shape its educational ideals.

From the day of his entry into the presidency, the rapid development of the University began. Realizing that the physical welfare of the students was of first importance, he immediately requested an appropriation for commodious dormitories for men and women. The proposal was startling in those days when the fortunes of the State were at their lowest ebb, but the members of the Legislature caught the spirit of larger things and generously responded. Since that time twelve buildings have been erected on the Campus, most of them through his initiative. To his endeavors also must be ascribed the numerous gifts of Clarence H. Mackay and his mother, which now exceed in amount the total contributions of the State.

With like energy he extended the departments and courses at the University, raising the institution almost at a bound from high-school to university grade. To bridge the gap thus created between the University and the sparsely settled districts of the State, he established a University High School on the Campus.

To the School of Mines he added other schools of mechanical, civil, and electrical engineering, but beyond this close unity of University schools he would not go, for he felt that sufficient demand had not yet arisen for the maintenance of professional schools, such as law and medicine.

To promote the practical service of the University to the State, he established the departments of animal husbandry, veterinary science, range and forage studies, and others.

Such growth as this required funds and most careful planning to make every source of income serve the University to its fullest extent. It is said by those nearest to him that in those days the President "sweat blood" over the financial problems of the growing University. This was accentuated by his optimism which led him to make plans larger than his funds—a virtue where projects rather than persons are concerned. For years he maintained the University dining hall at his own financial

risk, and of his personal income at each year's end little was left save the amount invested in life insurance for his family.

To his faculty he was an elder brother rather than a superior, directing with persuasive yet firm hand. He fostered initiative by displaying his hearty sympathy for every endeavor and his enthusiasm for every success. Realizing that lack of competition endangers progress, he heartily supported the plan of granting "leave of absence," and the publication of the University of Nevada studies to bring the University into closer touch with other institutions.

The problems of reducing student expenses he met at the very outset by extending the system of student labor far beyond that provided at most universities, and by establishing a series of annual scholarships maintained by the President, Regents and friends for deserving students, as well as for those who excelled in their studies.

In his larger service to education he aided in the investment of the public school funds with a view to increase their earnings without diminishing the security. In 1899 he was honored to the presidency of the Association of American Agricultural Colleges and Experiment Stations, and in his retiring address, "What Is Most Worth While in Modern Education," he urged the union of training for service and of culture for life. Many other appointments fell to his hands. In fulfilment of one of these he presented a paper on "The Solution of the Problem of the Small Farmer and the Range," which was highly praised by Gifford Pinchot as a possible solution of a vexing question.

In 1912–13, while on leave of absence at Oxford University in fulfilment of a long-deferred plan to extend his studies in ethics, he served as a member of the American committee appointed to study the question of rural credits, now approaching early consideration by Congress.

In personality President Stubbs was dignified, yet engaging. In method he was diplomatic rather than aggressive. In industry he was unflagging, and in outlook progressive. In spirit he was tranquil, even when suffering most keenly under criticism. His home life was ideal.

In 1900 he received a call to the presidency of one of the large universities of the Middle West, but, owing to strife regarding the selection of his successor, he generously relinquished the opportunity of a lifetime and returned to aid in reestablishing the University.

He had planned to retire in 1915 when, having attained the age of 65, he would have been eligible to retirement with pension from the Carnegie Foundation. But, while he was busily engaged in concluding his work and was looking forward with keen anticipation to the larger work that waited his successor, death came suddenly upon him.

Great credit is due President Stubbs for long years of definite, earnest, and determined effort in establishing the University in its formative period, and the State owes his memory a debt of gratitude difficult to repay.

IN MEMORIAM

Allen Charles Bragg

1848–1916

Charter Member of Nevada Historical Society

With the passing of Allen Bragg Nevada loses a man whose name has been closely connected with the political and newspaper fields in the State since 1864, when, in company with his father and four sisters, he came here from Dover, Me., where he was born in 1848.

His father engaged in the lumber business in company with G. N. Folsom at what was then called Bangor, a little settlement near Carson City, started by the two men during the days when the Comstock was the center of the mining world. With the advent of the Central Pacific Railroad the Bragg family moved to the Truckee Meadows and continued the lumber and sawmill business. In the old town of Bangor only one house and a large barn remain. Part of the old barn is made from lumber sawed in the original mill.

When scarcely of age Mr. Bragg began to take an active interest in public affairs and was appointed Chief Clerk to Warden Batterman of the Nevada State Prison. He resigned this position to take the business management of the Reno Evening Gazette in the early 80's, a position which he held until 1884, when he started ranching in Long Valley. In 1888 he returned to Reno and, in company with A. O. Porter, bought the Gazette and managed it until 1903, when he sold it to C. A. Norcross and went to Winnemucca to manage the Winnemucca Silver State. After conducting the Silver State for several years he moved to Ely and assumed charge of the White Pine News. While in Ely he served as Justice of the Peace for several terms, finally resigning to return to Reno.

He was a candidate for Surveyor-General on the Republican ticket in 1898, against E. D. Kelley, and was Sergeant-at-Arms of the Senate at the session of the Legislature of 1915.

In the passing of Allen C. Bragg Reno loses a good and effective friend. With never a sign of ostentation, Allen wrote much to give the world the facts about this city and about the entire State. In quarters where he was welcome always, among the old-time residents now making homes elsewhere, he never ceased to tell the facts about the wonderful resources of Nevada, and in his intercourse with the railway managers at San Francisco, up to the time he removed to the eastern part of the State, he kept before them the need of letting home-seekers know what Nevada could offer.

He had been over every county on foot and on horseback. He had farmed in northern Washoe and had mined in several districts. He knew all about the lumber industry and live stock and in the last three years had been pioneering the way to make the poultry-raising industry an important interest, collecting facts and figures by practical work.

"But I'm tired of poultry-raising and just mooning around," he said, a few days before his death. "I want to write again and get into the swim. When I read the names of the men who were prominent in

journalism in this State at the time I was a young man and connected with the Gazette, I feel the call of 'the game' again and I want to sit down and write."[1]

Mr. Bragg wrote some years ago an article on "Pioneer Days in Nevada" which was published in the Second Biennial Report of the Nevada Historical Society.

[1]Taken from article in Reno Evening Gazette, May 16, 1916.

IN MEMORIAM

Mrs. Mary S. Doten

Born, Westville, Connecticut, March 25, 1845
Died, Reno, Nevada, March 12, 1914
Charter Member of Nevada Historical Society

Mrs. Mary S. Doten was one of the pioneer teachers in the Reno Public Schools. Her term of service lasted from 1885 to 1904, a period of nearly twenty years. Mrs. Doten took a leading part in the formation of the Reno High School of which she was for many years vice-principal. Courses of study were not then so highly specialized as they are now; and it often fell to the lot of the same teacher to present a great variety of subjects.

In the course of her high-school experience Mrs. Doten taught nearly all the subjects presented, from algebra, geometry and physics, through history to French literature and finally to her own specialty, English literature. This was her field of greatest success because she was herself a writer of unusual ability.

Still her success as a teacher of English grew out of her love for people. She was always more interested in her pupils than in the subjects which she taught them. To her, the people of the books were almost as much loved as her beloved pupils. It was her great delight to get the young people acquainted with the always-young people of the books.

Schools can teach but little of any literature after all. The greatest work of a great teacher is to impart a liking for books. To love to be surrounded with good books, to be able to lose yourself in following the story of other lives, this is a privilege open to us all, yet only available to those who have a taste for the best books and who have the habit of reading thoughtfully.

Nothing better can be said of Mrs. Doten than this: "She taught all her pupils to love good books."

MRS. MARY S. DOTEN

GENERAL INDEX

PAGE

Adams, Dr. Romanzo—Aids in formation of Pioneer Society 66
Adventists—In Nevada 162
Agriculture—Promoted 51
Represented in Pageant 56
America, 1646—Map of 23
American Sunday-School Union 162
Army, United States—A Blessing to Utah 180–181
Austin—Episcopal Church 152
Methodist Church 156
Roman Catholic Church 157–158
Scene of Sale of Gridley Sack of Flour 40
Souvenirs of 88
Bancroft Library—Allows publication of Pioneer Manuscripts 168–193
Bangs, Fanny Mayer—Article on Indian Uprising 105–110
Baptist Church in Nevada 158–159
Pioneer Churches 158–159
Beatty, Clara I. Smith—Thesis 111–123
Beatie, H. S.—At Mormon Station 188
The First in Nevada 168–171
Blackburn, Abner—Discovers Gold 169–170
Blasdel, Gov.—Picture of 12
Trustee of M. E. Church 155
Blasdel, Mrs. Gov.—Picture of 185
Bonanza Period—Represented in Pageant 50–51
Bound for the Land of Washoe—Song at Pioneer Luncheon 65
Boyle, Edward D.—Described by C. C. Goodwin 194
Picture of 195
Boyle, Mrs. Edward D.—Poem by 124–125
Picture of 124
Boyle, Gov. Emmet—Picture of 74
Presides at Fourth of July exercises 193
Bradley, Gov.—Cane of 88
Bragg, Allen Charles—Memorial Article on 205–206
Brown, Sam—Killing of 183, 192, 193
Buckland, Samuel S.—Indian Fighting in Nevada 171–174
Bullen, Mrs. E. J.—Reading at Flag-Raising Exercises 95

California—Gold in Coinage 178
Mormons make trip to 168–169
Troops brought to Nevada 107, 110
Upper, ceded to United States 33
California and New Mexico—Map of 30
Campbell, Jim—In Last Indian War 107–110
Picture of 108
Capitol Building—Picture of 74
Souvenirs 88
Carson City—Capital of Nevada Territory 37
Founders of, by Jacob Klein 183–184
Laid out 186
Episcopal Church 151, 184, 186
Methodist Church 156, 184, 186
Presbyterian Church 184, 186
Roman Catholic Church 157, 184, 186
Schoolhouse 184, 186
Picture of 184

PAGE
Carson County—Organized 171, 189
Carson, Kit 29
Picture of 29
Carson Valley 176
Article on, by Wm. Jennings 178–183
Court 189
Houses in 171
Mission to 178–179
Mission Abandoned 180
Not Fertile 180
School 189
Settlers in 171
Central Pacific Railroad 50
Childs, Judge 33
Christian Science Church in Nevada 161
Church—Centralization Needed in Nevada 164–165
Portable 165–166
Traveling 165
Workers 166
Churchill, Fort—Built 173, 174
Civil War Veterans—Receive Tribute from Uncle Sam 41
Clemens, Orion—House in Carson City 103
Territorial Secretary of Nevada 37
Clemens, Mrs. Orion—Picture of 104
Clemens, Samuel—Godfather of Nevada Literary Life 104
Honorary Member Nevada Historical Society 84
Columbia—Receives Nevada into Union 47
Reviews Pageant 56
Comstock—In Carson Valley 179
Buys Virginia out 189
Comstock, The—Discovery and Settlement of 34–35
Mines—A Medley of 104–105
Picture of discovery 36
Spirit of 56
Stocks 73
Stocks decline 51
Lode 50
Lode discovered 189
Conboie, Col.—Saves Mark Twain's gun 103
Congregational Church in Nevada 160
Constitutional Convention of 1863—Toast by Judge W. H. Virden 57
Constitutional Provisions on Special Legislation 112–114
Costume Ball—In Semicentennial 56
Court—First Judge in Nevada 190
Cradlebaugh—Bridge 175
Judge John 175, 176, 183, 186
Wm. M. 174–176
Curry, A. V. Z. 183
Lays out Carson City 186
Curry Warm Springs 184

Daggett, Rollin M. 194
Description of Desert 129–130
Description of West 136
Picture of 110
Poems by 111, 137, 139
Tribute to Women of West 136–137
Western Indians 137

Dan de Quille 194
Big Bonanza 80
Description of desert 129
Descriptions of mountains 130–131
Davis, Capt. Herman—Collection of 92
Davis, Sam P.—Battle-Born 141
Lure of Sagebrush 140
Writings of 80
Dayton—Methodist Church 155–156
Souvenirs of 87
Theater Bill (Picture) 91
Delta Delta Delta Sorority—In Pageant 54
Delta Rho Sorority—In Pageant 54
Desert—Influence of in history 75
Transportation on (Picture) 82
Visions of Trail 11
Doten, Mary S.—Memorial article on 206
Picture of 207
Drury, Wells 194
Dynamo Room, Virginia City—Picture of 78

Education, Represented in Pageant 54
Edwards, Bill 191–192
Ely—Episcopal Church 153
English Court in Pageant—Picture of 26
Esmeralda—Mark Twain's claims in 102
Eureka—Episcopal Church in 152
Roman Catholic Church in 157
Europe—Reviews Pageant 56

Fair, James G. 50, 51, 79
Flag, American—Poem 95
Flag-Raising on Nevada Historical Society Building 94–97
Flag on Mount Davidson—Account of Illumination of 97–98
Picture of 98
Flaming Spirit of War 35
Flood, James C. 50, 51
Fifty-Mule Team 79
Fitch, Tom—Better Days 129
Folk Dances 53–54
Folsom, Judge G. N.—Member of Constitutional Convention of 1864 46
Carries Banner 47
Fort Churchill—Built 173–174
Fort Halleck—Picture of Soldier at 109
Franktown, Mining at 179
Mormon Church at 189
Fremont, Col. 29
Picture of 29
Description of Nevada Lake 134
Description of Nevada Mountains 133
Pistol 92
Frontier Characteristics of Mark Twain 100–101
Fulton, Robert L.—Address at Semicentennial Celebration 69–77
First President of Nevada Historical Society 84
Life Member of Nevada Historical Society 84
On Semicentennial Committee 9
Toast at Pioneer Luncheon 64

PAGE
Genoa—Mormons build house at ... 169
Named by Orson Hyde ... 189
Reese mill at ... 178–179
Roman Catholic Church at ... 157
Saw mill and grist mill at ... 189
Settled by Reese ... 187
Glenbrook Bay—Picture of ... 86
Glooms, The Dance of ... 51, 53
Goetze, Karl R.—Song, "Nevada" ... 64–65, 141–142
Gold Canyon ... 179, 187, 188, 189
Gold Hill—Methodist Church in ... 156
Mining in ... 175
Gold Mountain—Souvenirs of ... 88
Goldfield—Discovered ... 51, 53
Episcopal Church ... 153
Goodman, Jos. T. ... 194
Poem ... 99
Goodwin, C. C.—As I Remember Them ... 80
Description of Nevada Coloring ... 134
Description of Tahoe ... 136
Fourth of July Address ... 193–201
Gosse, Harry—Procures McCone Foundry Bell ... 89
Serves Pioneer Luncheon ... 57
Gottwaldt, W. M.—Song, "Silver State" ... 142
Grace, Bishop ... 157–158
Gracey, Robert—Song at Pioneer Luncheon ... 65
G. A. R.—Raises flag on Nevada Historical Society Building ... 97
Greeley, Horace—Famous ride ... 33, 34, 177
Gridley, Reuel Colt ... 39, 41, 42, 43, 59
Gridley Sack of Flour—Toast ... 57, 59, 60
Gulling, Chas.—Acts as Temporary Chairman of Pioneers ... 66
Elected Secretary Pioneer Society ... 67

Halleck, Fort ... 105–110
Picture of, with officers ... 106
Hamilton, Episcopal Church ... 151
Roman Catholic Church ... 151
Ruins at, Picture of ... 151
Hawley, A. H.—Helps Huntington raise money to build railroad ... 176–177
Lake Tahoe ... 176–178
Hazlett, Mrs. A. Lester—Elected First Vice-President of Pioneer Society ... 67
Toast at Pioneer Luncheon ... 57, 61, 62
History, Value in Study of ... 83
Humboldt District, Mark Twain's claims in ... 102
Humboldt Lake ... 86
Humboldt River—Like Jordan ... 76
Picture of ... 135
Hunting, Bishop G. C.—Founder of Ely Church ... 153
Hyde, Elder Orson ... 188
Establishes meeting house ... 189
In Carson Valley ... 179
Names Genoa ... 189
Hylton, Jessie—Thesis of ... 125–143

Indians—At Fort Halleck ... 105–110
Baptist work among ... 159
In Carson Valley ... 171
Western, described ... 137

PAGE

Indian—Baby mummy from Lovelock Cave (Picture of) 90
Cave, near Lovelock 86
Fighting 170
"Fighting," by S. S. Buckland 171–174
War at Fort Halleck 105–110
War 35, 86–87, 176, 177–178, 184
Irrigation—Lahontan Dam 80

James, Dr. George Wharton—Address at Semicentennial Celebration 77–81
Toast at Pioneer Luncheon 57
Jennings, Wm.—Carson Valley 178–183
Johnston, Albert Sidney—At Salt Lake 175, 179–180, 189–190
Jones, Senator J. P. 78, 79
Poem, "Silver Jack's Religion" 68–69
Tries to revive Silver 51
Judah—Great Railroad Builder 79
"Julia"—Poem 104–105

Keith, Hank—In last Indian uprising 107–110
Picture of 108
Kinsey, S. A.—Member of firm of Reese & Co. 190
Klein, Jacob—Founders of Carson City 183–184
Knights of Columbus—Enact friar scene in Pageant 29

Lahontan Dam 80
Lake House, now Riverside Hotel 57
Land titles, Absence of 191
Las Vegas—Episcopal Church 153
Latter Day Saints—In Nevada 162–163
See Mormons.
Lawrence, Capt. Jos. H.—Address at Flag Raising 96
Plants tree at Nevada Historical Society Building 97
Lewis, Dr. John A.—Toastmaster at Pioneer Luncheon 57
Speech 57
Legislation—"Special in Nevada" 111–123
Library—Of Nevada Historical Society 92–93
Lincoln, Abraham—Assassinated 43, 48
Godfather of Nevada 104
Portrait of ..... Frontispiece
Presents Nevada to Columbia 47
Proclaims Nevada a State 43
Signs Enabling Act 43
Text of Proclamation of Nevada Statehood 47–48
Lucky Bill 33, 174, 176
Lunsford, Mrs.—Sings "Nevada" 95
Lutheran Church—In Nevada 160–161

McCain, Ham—In last Indian Uprising 107–110
Picture of 108
McCone—Foundry Bell 89
McEwen, Arthur 194
Mackay, Clarence H.—Benefactor of Nevada Historical Society 85
Sends regrets to Semicentennial Committee 10
Mackay, John W. 50, 51, 79
Mackay, Mrs. John W.—Tribute to 136–137
Picture of 137

PAGE
Mackay Athletic Field—Description of ... 14
Picture of ... 14
Bleachers ... 16
Grand-Stand, Picture of ... 15
Mackay Statute—Designed by Borglum ... 142
Manogue, Father ... 157
Manuscripts—Of Nevada Pioneers ... 168–193
Mark Twain ... 194, 195
Cabin at Aurora, Picture of ... 103
Cabin at Unionville, Picture of ... 103
Comes to Carson City ... 38
Describes Nevada Mountains ... 133
Gun and Pipe, Picture of ... 90
Letter to Pioneers ... 101–102
Relation to Nevada and to the West ... 99–102
Relics ... 89
"Roughing It" ... 79
Majestic Theater—Place of Sunday Patriotic Service ... 68
Maxson, Col. H. B.—Elected Vice-President of Pioneers ... 67
Toast at Pioneer Luncheon ... 57, 62–64
Mayer, C. E.—Owner at Lamoille ... 109
Sutler at Fort Halleck ... 110
Meditation—Poem by Mrs. Edward D. Boyle ... 124–125
Mementos of Nevada's Olden Days and the Work of the Nevada Historical Society ... 82–93
Methodist Episcopal Church—In Nevada ... 155–157
Mexican Cession—Map of ... 31
Michelson, Miriam ... 80
Mighels, Ella Sterling—Sends regrets to Semicentennial Committee ... 10
Mighels, Henry—Describes Nevada Coloring ... 133–134
Describes Nevada Mountains ... 132–133
"Sagebrush Leaves" ... 80
Mighels, Philip Verrill ... 80
Ministerial Association—In charge of Sunday service of Semicentennial ... 68
Mining—Represented ... 56
Souvenirs in Nevada Historical Society Building ... 87–88
Mining Camps—How moved, Picture of ... 166
Mount Davidson ... 134
Mines discovered on ... 34
Mountain Meadow Massacre ... 175, 182–183
Mountains, Influence in History ... 75
Mono Lake—Described by Mark Twain ... 136
Monk, Hank ... 33, 34, 35, 79, 177
Picture of ... 35
Mormon—Church at Panaca, Picture of ... 163
Farming ... 178
Mining ... 168, 169
Missions ... 178
Station ... 176
Agriculture at ... 187
Article on ... 186–190
Blacksmith shop at ... 188
Built ... 187
Described ... 190
Picture of ... 33
Prospectors buy supplies at ... 34
Settlers at ... 175, 188–189
Souvenirs of ... 89

PAGE
Mormons—Traders 169–170, 175–176, 178, 182, 186–187
Aid in railroad building 182
Attitude toward mining 182
Called to Salt Lake 175, 179, 185, 190
Few in Eagle Valley 185
Leave Carson Valley 33

Nevada—Admitted to Union 9, 75
Attitude toward Historical Society 93
Agriculture 146–148
Art, Development of 139–140
Artistic Idea 125–143
Athletics 92
Authors 125–143
Battle-Born 201
Born as result of Civil War 77
Choice for future 55
Climate 80
Cosmopolitan population of 54
Crossed by Spaniards 92
Dejected 53
Fifty Years of Age 57, 60–61
First House in 169
Foreign population of 148–149
Future of 76–77
Future, desire to improve 83
Future of art in 142–143
Headquarters of world for mining 73
Historic and Prehistoric 69–77
History of—Toast on 57
I Love You Best 64
Impersonated by Mary Raitt 53
In History and Prophecy 77–81
Lack of Community Spirit 148
Legislatures 93
Like Holy Land 75
Map of, 1864 44
Name of 56
Natural Phenomena 143–144
Religious Achievement 149–162
Religious Development in 143–167
Reviews Pageant 56
Settled by Miners 144–146
Social and Industrial Conditions 143–149
The Battle-Born 141
The Desert Queen 64
The First in Nevada 168–171
Why Made a State 43
Nevada Biography 174–176
Nevada Boys—Return from Civil War 41
Nevada Cavalry—In Civil War 38
Nevada Children 76, 83
Nevada Churches 149–163
Nevada Coloring 133–134
Nevada Courts 192
Nevada Day—At Panama-Pacific International Exposition 81
Nevada Desert, Description of 129–130, 139–140
Nevada Geology 76

PAGE
Nevada Gold—Discovered 169
In coinage 178
Nevada Governors—Pictures of 88
Nevada History, Pageant of 13–56
Needed 93
Nevada Historical Society—Building 85
Pictures of building 87, 88
Benefactors of 85
Collection of 85–93
Creation of 84
Designed as proper Custodian of Pioneer archives 12, 66
Secretary writes article for Semicentennial Celebration 81
State attitude toward 93
Trustee of State 84–85
Nevada Ideal 80–81
Nevada Indians 77, 85
Nevada Infantry 38
Nevada Irrigation 76
Nevada Judges—First Supreme, Picture of 45
Nevada Legislators, Pictures of 88
Nevada Mines, upheld credit of Nation 201
Nevada Mountains—Description of 130–133
Picture of 131
Nevada Pageant—Bonanza Period scene 50–51
Civil War scene 38–39
Dances 18
Depression scene 51–52
Discovery and Exploration 27–31
Discovery and Settlement of Comstock 34–38
Early Settlement scenes 31–34
English Court scene 25–27
History of 14–16
Influence of 15–16
Music of 17–18
Present and Future scene 53–56
Procession 18–19
Sale of Sanitary Sack of Flour scene 39–41
Spanish Court scene 22–25
Statehood scene 43–48
Synopsis of 17
Nevada Painting—Beginnings of 142
Nevada Pioneers 78
Article on 185–186
Described by C. C. Goodwin 193, 194–198
Manuscripts of 168–193
Nevada Pioneer Society—Gov. Oddie urges organization of 12
Nevada Press—Aids with Semicentennial 10
Nevada Prices 170, 183, 184, 191
Nevada Roads 80
Nevada Sagebrush, Lure of 140
Nevada Scenery 75, 76, 80
Nevada Schools 184
Nevada Senate, 12th Session—Picture of 195
Nevada Society 183–184, 186
Nevada Society of California 81
Nevada Song 48, 55, 141–142
Nevada Special Legislation 111–123
Nevada Statehood—Semicentennial Celebration of 9–93

PAGE
Nevada Streams and Lakes....134–136
Nevada Territory....155
Nevada Women....76
Nevers, Samuel A.—Nevada Pioneers....185–186
New Year's Guests, by Rollin Daggett....137–139
Nixon, Senator Geo. S.—Benefactor of Nevada Historical Society....85
Nye, Gov. James—Escorted to Carson City....38
Governor of Territory....37
Senator from Nevada....46
Sends troops east....39
Speech of....38
Sword of....88
Vestryman....151

Oak and Vine—Poem....111
O'Brien, Wm. S....50, 51, 79
Oddie, Gov.—Address at Flag Raising....97
First Life Member of Nevada Historical Society....84
Pen of....89
Picture of....12
Proclamation of....11–12
Old Glory Flag—Exhibited at Nevada Historical Society Building....96
Picture of....94
Ormsby, Major....35, 184
In Carson City....183
In Indian war....172, 177–178
O'Sullivan, J. B.—Song at Pioneer Luncheon....65
Overland Railroad....182–189

Panaca—Mormon Church at....163
Pageant of Nevada History....13, 56
Direction....13
Not on proper date....9
Setting....14–15
See Nevada Pageant.
Pioche—Episcopal Church at....152
Roman Catholic Church at....157
Souvenirs of....88
Pioneer Luncheon....57–67
Pioneer Slogan....64
Pioneer Society....66–67
Pioneer Woman, Toast to....57, 61–62
Pioneers—A Pioneer....10–11
A Rare Set....75
Character of....83–84
Manuscripts of....168–193
Nevada Pioneers....185–186
Poem to, by Daggett....137–139
Poetry in hearts of....129
Reese River at Austin....84
Reverence for....82
Society of Pacific Coast Pioneers....83–84
Ten Commandments of....50
Tribute to....56
Pony Express....79
Potosi—Souvenirs of....88
Presbyterian Church—In Nevada....159

PAGE
Pyramid Lake—Scene of Indian War 173
Indian War 35

Ragtown, Trading Station 171
Reese, Col. John 169, 170, 171, 178
At Mormon Station 176, 186, 190
In Carson Valley 180
In Nevada, 1851 186
Trading Station 190
Religious Development in Nevada 164–167
Reminiscences of Fifty Years Ago Today 57, 62–64
Reno—Churches 152, 156, 158, 159, 160
City Council, Resolutions of 12
"End of Track" 50
Evening Gazette, Souvenir Edition 81
Ridge, John—Describes Humboldt 135
Riverside Hotel—Scene of Pioneer Luncheon 57
Robinson, Bishop—Picture of 150
Raises money for Las Vegas Church 153
Roland, Capt. C. H.—Brings Flag to Reno 94
True Story of Old Glory 96
Roman Catholic Church in Nevada 157–158
Rulison, Chas. H.—Elected first President of Pioneer Society 67
Toast at Pioneer Luncheon 57, 60
Wheel made by 90

"Sagebrush Parson," Toast to 57
Salt Lake 180, 185, 190
In 1848 168
City 178, 186, 189
County, Nevada a part of 33
Court 175
Salvation Army—In Nevada 162
Sanitary Commission of Civil War 39, 59
Sanitary Sack of Flour—Auction Sale of 39–40
Money raised by 41
Picture of 42
Presented to Nevada Historical Society 60
Sold 60
Semicentennial—Celebration of in Reno 9–93
Celebration in Carson City 81
Celebration in Schools 81
Proclaimed Public Holiday 12
Program 13
Resolutions of Reno City Council on 12
Sharon 79
Silver—Demonetization of 51
Silver Jack's Religion—Poem 68, 69
Silver Peak—Souvenirs of 88
Snowshoe Thompson 50, 80
Carries mail 33
On Lake Tahoe 177
Picture of 35
Southern Pacific R. R. Co.—Special rates of 9–10
Spanish Court, Pictures of 24–25
Spanish Occupation—Of Nevada 92
Settlements in California, Map of 28

PAGE
Spanish War Flag ... 92
Sparks, Governor—Pen of ... 89
Sparks, Town of—Churches ... 153, 155, 158
People present Statehood Episode ... 46
Special Legislation in Nevada ... 114–123
Compared with other States ... 122–123
Evils of ... 120–122
Methods of avoiding ... 119–120
Types of ... 114–118
State Flag—Picture of ... 20
Statehood Episode in Pageant ... 43–49
Historical note on ... 43
Stewart, Wm. M. ... 78, 184
Senator from Nevada ... 46
Tries to revive silver ... 51
Stewart Indian School Band ... 54, 95
Stewart Library ... 93
Storey, Capt. ... 35, 173
Picture of ... 38
Strobridge, Idah Meacham—Books of desert life ... 80
Article by ... 139
Sends contribution to Semicentennial ... 11
Stubbs, Dr. Joseph Edward—Memorial Article on ... 203–204
Picture of ... 202
St. Yager, officer at Fort Halleck ... 107–110
Sunday Patriotic Services at Semicentennial ... 68–81
Sutro, Adolf—Against Bank of California ... 78
Builder of Tunnel ... 50
Sutro Tunnel—Built ... 50, 51
Entrance to, Picture of ... 80
Map of ... 50, 51
Swift, John F.—Going to Jericho ... 80
Story of Robert Greathouse ... 79

Tahoe, Lake ... 80
Article by A. H. Hawley ... 176–178
Described by Mark Twain ... 133–136
Described by C. C. Goodwin ... 136
Explored ... 177
Outlet to found ... 177
Picture of ... 86
Talbot, Chief Justice—Accepts Gridley Sack of Flour ... 41
Gives Story of Old Glory ... 96
Presides at Flag-Raising Exercises ... 95
Toast at Pioneer Luncheon ... 57
Territorial Government—Organization in Nevada ... 36
Territorial Seal—Picture of ... 39
Thirteenth Amendment—Passed with aid of Nevada ... 48
Thorington, Wm. ... 191–192
At Mormon Station ... 188
See Lucky Bill.
To Thee We Sing, O Silver State ... 65
Tonopah—Discovered ... 51, 53
Episcopal Church ... 153
Tree Planting—Exercises at Nevada Historical Society Building ... 94–97
Trout, Alice Frances—Article by ... 143
Twentieth Century Club—Gives Costume Ball ... 56

PAGE
Uncle Sam—Delivers tribute to Civil War Veterans 41
United States Army—In Utah 175, 179–180, 189–190
University of Nevada 80
Toast to 57
University Women—Dancing, Picture of 21
Practicing for Pageant 72
Utah—Desperadoes, by H. Van Sickle 190–193
Territory of, Map 32
Western, or Nevada 33

Van Sickle, Henry 183, 188, 190–193
Vigilance Committee, or "601"—Arrests Lucky Bill 34
Picture of 34
Virden, Judge W. H.—Carries banner at Pageant 47
Member of Constitutional Convention of 1863 46
Toast at Pioneer Luncheon 57
Virginia City 134
Christening of 34–35
Churches of 150, 155, 157, 158–159
Gold discovered at 170
Has literary weekly 128
Mark Twain's claims in 102
Mayor and Aldermen of, 1865 46
Mining excitement in 51
Named 187
On face of mountain 132
Poem by J. T. Goodman 99
Stamp-mill wheel, picture of 47
Souvenirs of 88
Virginia Consolidated Mining Company 50
Virginia and Truckee Railroad 50
Virginia, "Old"—Christens Virginia City 34
Discovers Silver 189
In Gold Canyon 187
Picture of 37
Picture of christening 37
Verdi—Episcopal Church 153

Wadsworth—Site of 173
Washoe City—Methodist Church moved to Lovelock 156
Washoe Country—Known as 73
Song 65–66, 141
Poem 140
Washoe Lake—Washes foot of hills 132
Washoe Silver Region—Map of 79
Washoe Valley—Settled by Mormons 162
Settlers in 179
Water Power—Represented in Pageant 56
Weapons—Historic 89
West—Description of 136–137
Tribute to Women of 136–137
Whitaker, Robert—Song, Nevada 141
Whittaker, Bishop O. W.—Bishop of Nevada 150
Founds Reno Church 152
Picture of 150
Whittaker Hall 154

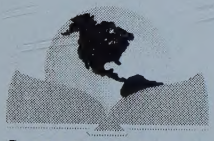
PAGE
Wier, Jeanne Elizabeth—Article for Semicentennial....82–93
Mark Twain's Relation to Nevada....99–102
On Semicentennial Committee....9
The Semicentennial Celebration of Nevada's Statehood....9–93
Resolution of Pioneers to....64
Williams Station....172, 173
Burned by Indians....35
Wingfield, Geo.—Donates McCone Foundry Bell....89
Winnemucca—Episcopal Church....153
Winnemucca, Chief....35, 77
Picture of....38
Smokes Pipe of Peace....36
Winnemucca, Princess Sarah....86–87
Picture of....127
Tells Story of Flower Names....127–128
Wood, Clara Louise—Made Honorary Member of Pioneer Society....67
Toast at Pioneer Luncheon....57, 59–60
Wood, Mrs. Josephine Gridley—Charter Member of Pioneer Society....67
Presents Gridley Sack of Flour....41

Y. M. C. A.—Building at Reno, Picture of....161
In Nevada....161–162

Zabriskie, Capt. E. B.—Commands Nevada Cavalry....38
Zabriskie, C. B.—Sends regrets to Semicentennial Committee....11

O

Santa Clara County Free Library
San Jose, Calif.


Santa Clara County
LIBRARY

Renewals:
(800) 471-0991
www.santaclaracountylib.org